The Methodist Woman

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September 1950

The Methodist Woman

Volume 11 Number 1

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New York 11, N. Y.

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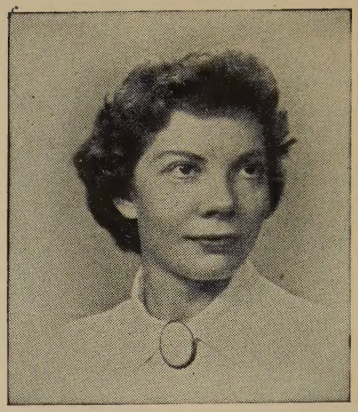
WELCOME!



Miss B. Elizabeth Marchant comes to the newly created position of Associate Secretary of Visual Education of the Section of Education and Cultivation of the Woman's Division. Miss Marchant is a graduate of the New Jersey College for Women, class of 1942. She has done postgraduate work in commercial art and illustration at the Moore Institute of Art in Philadelphia, and in painting at the Barnes Foundation. Since her graduation from college, Miss Marchant has held positions in secretarial and editorial work for commercial firms.

Miss Marchant is a member of the Trinity Methodist Church, Merchantville, New Jersey, and a teacher in the church school there. We welcome her to a field which is wide in its opportunity for enrichment of the program of the Woman's Society of Christian Service.

Eloise A. Woolever

ASK YOURSELF

1. In the United States, which is growing more rapidly, the membership of the churches or the population?
2. How many Scarritt alumnae are now serving with the Woman's Division?
3. How can the wounds and strife between peoples and nations be forgiven and healed?
4. Name the country credited with having the most progressive social legislation in the Western Hemisphere?
5. Give Dr. Bosley's definition of religion.
6. "There is, I believe, nothing in the world more delightful. . . ." Finish quotation. Said by whom?
7. Name the conference that had a 130-pound birthday cake.
8. What is this year's slogan for United Nations Day?

THE METHODIST WOMAN, the official organ of the Woman's Society of Christian Service, is published monthly (bimonthly, July and August) at 420 Plum Street, Cincinnati 2, Ohio, by the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price $1.00 a year; combination (with *World Outlook*) $2.30, payable in advance. Subscriptions may begin any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, $1.00 combination (with *World Outlook*), $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. All other foreign countries: $1.40; combination (with *World Outlook*), $3.00

Names of subscribers and all money should be sent to the Publication Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. All orders acknowledged promptly. Sample copies sent free for use in canvassing.

DECADE QUOTES

Here and there throughout this issue you will find decade high lights telescoped into boxed statements. These "figures do not lie," rather they tell a story of achievement, growth, and progress.

A Greeting to You

From MRS. FRANK G. BROOKS

TO FEEL a deep fellowship with women in almost every state in the union is a moving experience. To realize that the closeness of this fellowship is made possible because of a common concern and a common desire to establish a world Christian community increases my faith in the possibility of a kingdom of God on earth.

That Methodist women have achieved this close fellowship in a short ten-year period is due not only to our own efforts but also to the heritage we possess. The Woman's Society of Christian Service sprang, in 1940, almost full-formed from the parent organizations of the three uniting churches. Their aims became our aims; their projects, our projects. It was almost as if we were the Ruths speaking to the Naomis: "Whither thou goest, I will go; . . . thy people shall be my people, and thy God my God."

In this tenth year we look backward with gratitude for our nurture, our inheritance, and our inspiration. And with strength gained from the experience of ten years, we look forward to a future made possible by deepened spiritual fellowship and increased resources.

As the resources of the Woman's Society grow — in members, in personnel, and in money — our responsibilities increase. New missionary commitments have been made possible because of our "Advance" funds. Many of them—projects at home and abroad—are recurring.

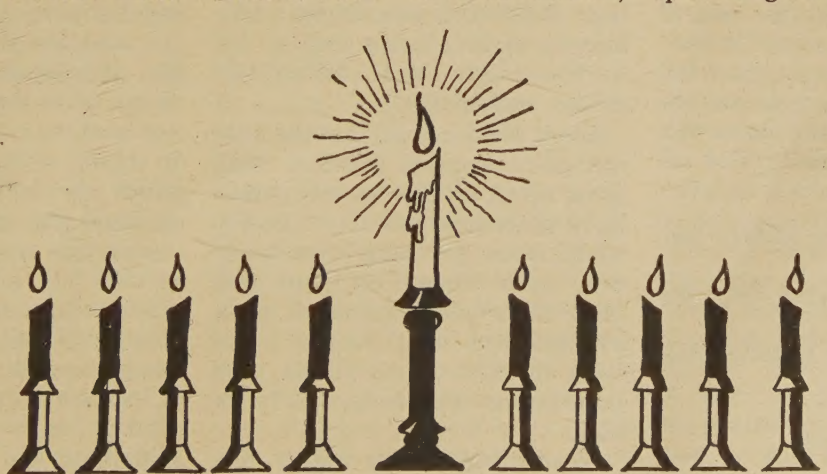
Obligations must be met yearly; the high level of giving must be maintained. Methodist women from 1940 to 1950 have increased their gifts; Methodist women from 1950 to 1965, when we shall celebrate our twenty-fifth birthday, must not let their resources depreciate; they must not betray the responsibilities of their position.

If a review of progress at the time of our twenty-fifth anniversary is to be as happy an experience as our inventory of the past ten years, the Woman's Society of Christian Service must utilize more of the potential power of four million Methodist women. The resources of the gospel are adequate to enable us to face the problems in human rights and world missions: problems that Methodist women share along with other women in the ecumenical church; problems shared by Christian men; problems which no other people in Christian history have had to face on such a scale.

The churches of the United States are growing more rapidly than is the population of our country. What a field is ours for recruitment of leaders to serve in our local, district, conference, jurisdiction, and division work! In recent months, in meetings in various states, I have met many young mothers—between the ages of thirty and forty. Almost without exception *those who have studied* our work are challenged by the program and the plans of the Woman's Society.

In the next fifteen years those of you who have rejoiced in the heritage that is yours because of former organizations must, yourselves, become the ones to inspire the women between the ages of thirty and forty. Unless we do this, we shall have gone backward by 1965. We have a great cause; we see a great need; we are organized so well that progress should be easy. Will you who have carried the burden for ten years continue to carry it? Will you seek also to share your enthusiasm with your daughters, your daughters-in-law, your nieces, the young matrons in your neighborhood?

"The spirit of man is the candle of the Lord" (Proverbs 20:27). Many of you will be lighting birthday candles for a ten-year-old organization. Will you actively carry your candle to another? Your candle of knowledge of the organization of the Woman's Society; your candle of development and growth because of ten years of study programs; your candle of spiritual growth, for few of us are the same persons that we were ten years ago; your candle of vision of the needs for workers in urban, rural, social, medical, and educational centers at home and abroad; your candle of Christian stewardship to make possible greater programs of Advance in 1965!



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The Discipline of Great Religion

By HAROLD A. BOSLEY, *Minister, First Methodist Church, Evanston, Illinois*

Methodist Prints

This is the first message of the four meditations given by Dr. Bosley at the Cleveland Assembly. The Woman's Division secured his gracious consent to print the series in pamphlet form*

Scripture: Matthew 7:13-23.

Text: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few." [1]

I

AMONG the reasons why so many of us today misunderstand great religion this one stands out: religion takes life seriously while we would like to take it lightly. We, like one of O. Henry's heroines, want "to wear life like a rose on her bosom," but religion insists that both we and the rose are caught in the inexorable grip of time, of mortality, and are perishing.

"The Moving Finger writes; and, having writ
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line
Nor all your Tears wash out a Word of it."
(Stanza 71, *The Rubaiyat*)

We, like the star in a recent movie, cry, "I want to live, live, live, and be happy—then ring down the curtain." Yet religion reminds us that that curtain is going to be rung down whether we have been happy or not. When we are tempted to revel in our own good fortunes—food, shelter, loved ones, peace, and opportunity for useful work—religion drives hard at our dulled imaginations and challenges our complacency by reminding us of the multitudes to whom these are unknown or alien or who are utterly insecure.

I do not mean to give the impression that religion is necessarily a grim and gloomy business—a dark and forbidding room in which the sunlight of happiness and hope never come. But I do mean that religion is terribly in earnest—and that because life is terribly in earnest. Life is always on the move; it is doing something to us and through us all the time, and only death can stop it. Religion is man's most serious and sustained effort to find out what life is up to, to discover the deepest meaning of life, and so to relate our lives to it that something of that meaning will become the purpose of our daily living. Religion is not simply a philosophy of life; it is a way of life, a consciously and deliberately chosen way of life.

Small wonder, then, that the word *discipline* jumps at us out of every great religion. For he who would know peace must pay for it; he who would know joy must earn it; he who would know God must seek Him with singleness of mind, spirit, strength, and heart; he who would be a disciple of the Christ must take up his cross daily and follow him.

Throughout its long history, religion has demanded many different things of its devotees in the name of discipline. As you would expect these demands both reflect and are geared to the cultural and spiritual level of the age in which they were made. Religion comes over the horizon of history demanding blood sacrifices, usually of choice animals but frequently of first-born sons. At a later date, a different discipline is demanded: "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" But only a hopelessly dulled imagination would think the latter demands less difficult of fulfillment than the former.

Still another contrast in the disciplinary demands of religion will help us understand both their constant intention and their changing nature. In the days of her power the church insisted upon absolute obedience in matters of faith and doctrine. She reduced, or tried to reduce, her people to the kind of mental slavery which would say, "I will believe anything the church affirms—no matter how it shocks my reason." Some churches still make that demand, and many people are willing to undergo the indignity of intellectual enslavement. But those churches and peoples who reject this kind of discipline either forsake vital religion, or they assume an even more exacting discipline—the discipline of the free and the responsible mind and life. It is the sheer rigor of this kind of discipline that makes so many of our quaking contemporaries willing to submit to that kind of discipline which is indistinguishable from spiritual slavery.

But this much is clear: *Christianity has always been a disciplined way of thinking, feeling, and living.* When the Christian movement was getting under way, it was a fellowship in spiritual discipline. And it had to be that! The first Christians had to match and over-

* Watch the back cover of THE METHODIST WOMAN for release date and price.

[1] Revised Standard Version of the New Testament. Used by permission.

match the strength of alien cultures, customs, and laws, if they were to persuade every knee to bow at the name of Jesus Christ. When a man came into that early fellowship he came in wholly: possessions, relationships, duties, appetites—all that a man was or had was subjected to the discipline of the Christ and the Christian fellowship.

When the monastic movements that sprang up in the Dark Ages and Medieval Europe started out to rescue the soul of the church and to save the world, they advocated the most rigorous kinds of discipline: celibacy, fasting, seclusion, bodily and spiritual exercises—or, as they were fond of putting it, exercises aimed "to mortify the flesh and to save the soul."

It is a well-known fact that Wesley and Asbury were not much in favor of married preachers. Asbury was especially insistent on this point, and, if he had had his way, would have "located" every married man! Run over the writings of the pivotal figures in the Christian tradition—men like Paul, Augustine, Luther, Calvin, and the rest—and you discover an early and steady preoccupation with the kind of discipline that will train a person to be a "good soldier of Jesus Christ."

One thing is sure: religion, great religion, has never been content to take the world as it is, and to let life drift along aimlessly under the guidance of desire, impulse, and will. It has demanded, and continues to demand on peril of losing its soul, the most rigorous kind of discipline of those who would plumb to the depths of life's meaning and purpose.

II

Yet religion is far from being unique in making severe demands of its devotees. Wherever you examine creative living you discover the fact and the demand of rigid discipline. Every scientist knows that science is an inexorable discipline. Every budding student of science soon finds it out. And the rest of us suspect the truth of it when we step into a laboratory with all of its paraphernalia of research. Not many of us would think of barging into a chemistry laboratory saying, "I am going to play around here a bit with some of this stuff. Oh, I don't know much about it, to be sure, but I'm a free man and I can do what I please here and elsewhere." Any smart person upon hearing that proclamation would get out of the laboratory at once, and we would soon follow either head over heels or feet first. The only safe man in the laboratory—or anywhere else in the field of science—is one who has subjected himself to and not only mastered but been mastered by the basic discipline of science.

The difference between most of us and the scientist in this matter is the difference between the ways in which Galileo and his friends used that revolutionary instrument—the telescope—which he had just invented. He used it to study stars and planets, and to discover data for world-shaking scientific theories. They used it to gaze and gape at stars and planets, and little more. The difference between Galileo and his friends can be put several ways, but these will do: he had accepted the discipline of research, they had not; he sought truth, they sought enjoyment; his contribution to human knowledge was incalculable, theirs was negligible.

When Einstein's theory of relativity was first announced many years ago, a famous American physicist said he hoped it would not prove true because, if it did, most of the work in physical theory would have to be done over again. "But," he added, "if it is true, we will do the whole business over again!" How well this great scientist had mastered the discipline of his work!

Art, too, demands discipline of its devotees. I grant you, some of the creations that pass for art objects these days make one wonder about it. I frequently see some creation that reminds me of nothing so much as what happens when our three-year-old opens a box of water colors and applies himself to the color book—as well as to the wallpaper beside him. Some of modern art is hard to follow and to appreciate but, whatever it is, it did not just happen—it was slaved over by someone who accepted the discipline of art. This, surely, is true of all great art. Study the "Mona Lisa" again. This time look at her hands and note the lines of repose and serenity which characterize them. Did that just happen? Leonardo's notebook is the answer. Page after page is devoted to sketches of the human hands in every sort of relationship and line. Sometimes in anger and rage; sometimes in apparent sleep; sometimes limp in death. Slowly but surely the artist was sorting through the various ways of getting the hands of Mona Lisa to say what he wanted them to say, and as you see them they say it, they bespeak a spirit in quiet peace and joy.

To a person contemplating a career in art we can safely say, "You can buy or be given many things you will need in order to be an artist. The materials through which you work, the leisure to work, a proper setting for concentration on your work—these you can be reasonably sure of getting. But there are two things you cannot buy, nor can anyone give them to you: the consuming desire to express yourself in art forms, and the disciplining of mind, spirit, life, and skill actually to do it. The first of these you must have to begin with; the second you must be willing to learn through a long lifetime. Then—you will have the right to say, "I, too, am an artist."

Yet, ironically enough, many of the very people who readily admit the necessity of discipline in science and art object to it in religion. Knowing full well that the discoveries of science and the creations of art lie on the far side of the most exacting kind of disciplined effort, they feel that the meaning, the power, and the peace of great religion should be theirs for the mere asking. And, tragically enough, if they do not get it for the asking, they assume either that it is not there or that it is not worth the kind of discipline which seems to be re-

quired for its achievement. When they look at historic religion they cannot help seeing that the central symbols of faith are *sacrifice,* the *altar,* the *Cross.* Yet symbols like these did not just happen to emerge in our religious heritage. Far from it! There are eloquent indications of the kind of disciplined living that religion has required from the beginning, and must continue to require if it is to be a power in human life and affairs. Consider the aim of religion: the placing of the whole of one's life on the altar of the will of God as we see it in Jesus Christ. This, we may be sure, cannot be done either casually or easily. The ones who have been most successful in doing it give us their witness that it takes the hardest kind of disciplining of body, mind, and spirit. They know that they must lose their life if they would find it anew; they know that only a disciplined faith can be a revolutionary faith; only a disciplined life can be a creative life.

III

Among the many ways in which the discipline of religion asserts itself, certain ones stand out in every life and movement that has discovered the power, the peace, the meaning of vital religion.

First and foremost, the discipline of religion is *a discipline of worship.* Nor is this to be wondered at: the basic purpose in religion is the discovery of the will of God; the central fact in worship is God himself: the Lord of the Universe as well as of personal life; the One in whose will Eternity and Time, alike, find their meaning; the Judge before whose bar the ages pass in solemn procession — nations and persons, kings and subjects, masters and slaves; the One in whose will there is "neither variableness nor shadow of turning" yet in whose tender mercies and infinite concern the very hairs of our head are numbered and not a sparrow falls to the ground unnoticed.

Services of worship intend, or should intend, to usher men into the actual presence of the living God. That is the ultimate thrust of the songs we sing, the prayers we offer, the sermons we preach or hear. Whatever is done in a service of worship should be done to the glory of God, to the end that his name is exalted and his will sought and served by ordinary people like us. We do not, or should not, come to church to be seen of men but to find God. We do not, or should not, come to church to please men but to find God. And a church which loses sight of this objective has not only lost its sense of direction, it has lost its reason for being. Let the church that seeks its good name primarily in the praises of men beware! As surely as God lives it will hear the judgment, "This night thy soul shall be required of thee."

Worship is not a simple getting-together of friends and neighbors to renew acquaintance and have a pleasant time. It is the serious and sustained effort of social beings to approach their Creator with penitence and gratitude in their hearts, with confession and adoration on their lips, with humility and dedication in their lives.

And what is the result of it? Two answers emerge almost simultaneously from the lives and experiences of those who seem to know. To worship is to go with the publican through an experience in which the cant and hypocrisy, the pride and conceit, the littleness and meanness of life fall away—and, seeing ourselves for the flagrant failures, the blatant sinners that we are, we can only pray, "God, be merciful to me a sinner." To worship, to persist in worship, is to feel the strong hand of God himself lift us to our feet and to hear him say, "Stand upon thy feet, Son of man, for I would speak with thee."

Think about it for a moment, and no sensible person will expect to be able to do that sort of thing in a casual mood and manner. He would know—even if he never tried it—that you do not happen on to this kind of an experience. You prepare for it; you seek it with your whole life; you subject yourself to the discipline of it. There is no other way to discover its power, peace, and meaning.

Great religion is more than a dis
cipline in worship; it is a *disciplin*
in honest thinking. We must b
able, as Paul puts it, to give a rea
son for the hope that is within us
This, many of us are unable to do
and, what is worse, we are reluc
tant to learn how to do it. So w
look for some short cut and usually
wind up mouthing the great creeds
affirmations and convictions of ou
fathers. Or we take refuge in th
great liturgical services which they
hammered out on the anvil of ex
perience. Or we seek sanctuary in
some church that will promise to do
our thinking for us, especially at the
critical points in our relationship
with each other and with God. Now
I have no objection to these—far
from it—but we cannot inherit thei
meaning, the facts which made
them vital factors in the life of ou
fathers. That we must earn, and
there are no easy short cuts to it
We must be willing and able to find
a firm foundation for our faith in
terms of our own experience, ou
own problems, our own day. In
doing this we shall need all the help
our fathers can give us—and more
too! We shall need what John
Masefield has called "the illumined
mind" and "the illumined heart"—
the ability to feel sincerely, to see
deeply and to think clearly about
the will of the God who is as much
at work today as ever in the lives of
men. For the God of yesterday is
the God of today and tomorrow as
well. He has not only spoken to
men of old; he speaks to men today
—and it is the most serious business
in life to try to hear what he is say
ing. To crouch like cowards behind
the hard-won convictions and insti
tutions of our fathers is to be ut
terly unworthy of them. To regard
them as great efforts to state hon
estly what our fathers felt to be
true, to use them as invaluable
guides to a deeper appreciation of
the ways of God, to be willing to use
them with both respect and free
dom as we seek to find our own way
in his will—this is to use them both
wisely and worthily.

He who would know the power
the peace, the meaning of great reli
gion, must assume the discipline of

the kind of thinking that will enable him to be one to whom and through whom the God of the Universe is able to speak. And when due allowance has been made—as it must be made—for the all too human shortcomings and blindness that will weaken his witness, it will still be possible for men to say of him, "He lived near to God."

A third discipline of great religion is *the discipline of fellowship.* The streak of unregenerate individualism in each of us (as well as the incorrigible individualists among us) cries out in protest against this kind of discipline. We agree with Whitehead's partial definition of religion as "What a man does with his solitariness"; we object to his completion of it to the effect that religion is what we do with our togetherness. Let it be said once more that great religion does not try to stifle our God-given individuality and personality—our uniqueness, if you please—when it preaches and tries to create the great community, the kingdom of God. From the very beginning religion has been a corporate venture as well as a personal experience. And this is as necessary and as true today as ever. That is why religion is a discipline in fellowship—the kind of fellowship every church, in its high moments, seeks to be and, under God, may occasionally actually become. For the church must be a fellowship of trust, of persons who learn to trust, to appreciate, to share life with each other. It must be a fellowship in which fearlessness is the watchword, and popularity the aside. It was of this kind of fellowship T. S. Eliot wrote in *The Rock:*

"Why should men love the Church?
Why should they love her laws?
She tells them of Life and Death,
and of all they would forget.
She is tender where they would be
hard, and hard where they like
to be soft.
She tells them of Evil and Sin, and
other unpleasant facts."
(Chorus VI)

You will look a long time for a more revealing explanation of why so many of our contemporaries so studiously avoid the Church. For in the fellowship she engenders, the whole of one's life and times is brought under the judgment of God. We are weighed in the eternal balances, and all men are found wanting. The truth of Paul is felt at all points in the fellowship, "For all have sinned and come short of the glory of God." If a person wants to keep himself in the proper perspective for creative living, he will need the steady assistance of a vital fellowship, he will need to see himself as others see him, he will need them not alone at a hundred times in his life, but, more especially, in the continuing experience of belonging to humanity, of being an integral part of the common life of mankind.

I do not mean to give the impression in even so brief a description of the religious fellowship that the Church is faultless and above criticism. I have been a churchman too long to entertain, even fleetingly, that illusion. I get as impatient as the next one about the glaring shortcomings of the Church, yet I confess to an even greater impatience with those critics who stand outside the Church and tell her how to go about her business. There is a time and a place and a person for the criticism of the Church. The time is when the Church fails to be the messenger of the will of God as we see it in Jesus Christ; the place is on the spot of her transgression; the person is someone—anyone—who stands within the Church and has earned the right to criticize her. The Church has generated her own sharpest critics—this is the witness of the ages. The indictments leveled in love against the Church by those who are proud to be, and to be known as, her children have been unsparing; so much so they make outside critics look like rankest amateurs! The Church stands in constant need of criticism as well as of prayer—if her fellowship is to be vital. Consequently, it is no little or light thing to step within the fellowship of the Church. It is a discipline—a discipline in shared responsible living that requires of a mature person the best that he has.

IV

When men and women neither better nor wiser than we are accept the multiple disciplines of great religion we will be as nearly ready as it is humanly possible for us to get to bear Jesus' austere invitation: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few." [1]

Then and only then will our faith be down to "fighting weight." Then we shall be able to bear the Christian witness in the face of the injustice and inequity of our common life. Accept the discipline of religion and some of the towering tasks of our time will not seem so impossible of achievement: the conquest of war, of nationalism, of racism, and of denominationalism. No man wants to tackle problems like these unless his faith so links him to the living God that, as he labors at them, he knows he labors not alone but that God works in and through him, that when he falters God will speak a strong word of encouragement in his ear, that when he is driven to despair God will make his life luminous with hope, that when he falls God will set him on his feet and on the pathway again. Truly, the future belongs to men like that.

[1] Revised Standard Version of the New Testament. Used by permission.

READERS' COUNT

I thanked Dr. Bosley for his message in the name of 200,000 readers. He replied, "Be sure 200,000 women read it!"

So-o-o let us take a readers' count. Each society is herewith asked to send me a post card by November 15 giving the number of women who have read Dr. Bosley's meditation on pages 4-7 of this issue. The count might be a project for both the secretary of Spiritual Life and the secretary of Literature and Publications.

Ruth Esther Meeker, *Editor*

Scarritt College — '25-'50

By THEODORE O. YODER, *Director of Public Relations, Scarritt College for Christian Workers*

THE *Tenth Annual Report of the Woman's Division of Christian Service* listed 1,181 persons as active workers under the division. Of this number, 412, thirty-five per cent, had studied at Scarritt College. Let us suppose that all of these 412 workers were suddenly removed from their positions. What would happen?

Many Bethlehem Centers serving thousands of Negro boys and girls, men and women, would have to close; some mission schools at home and abroad would be seriously crippled and possibly forced to shut down; several Wesley Houses, ministering to underprivileged Latin- and Anglo-American communities would cease operations; many rural projects would cease functioning; hospitals, homes, editorial offices, social action efforts, and in fact every phase of the globe-encircling program of the world's largest organization of Protestant women, serving millions of persons, would suffer untold loss.

In addition to the 412 Scarritt alumnae who are now serving with the Woman's Division of Christian Service, more than a thousand others are devoting their lives to the work of the church as directors of Christian education, ministers of music, conference youth directors, pastor's assistants, church secretaries, and in other capacities. A large proportion of those who have married and become Christian homemakers are in parsonages all over the United States. Doubtless you would like to know more about this college. How did it come into being? What does it offer its students? Is there a demand for its graduates? What are some of its most urgent needs?

Many of these questions were considered last June when Scarritt paused to celebrate its Twenty-fifth Anniversary of the first class to graduate after removal and reorganization of the college in Nashville. Attending the ceremonies were nine members of the graduating class of June, 1925, the first to go out from Scarritt in Nashville. Most of the other members of the class had sent greetings. There were some interesting similarities as well as differences between the classes of '25 and '50.

Both had experienced the spirit of Scarritt which is best expressed in the concept of the "family of God." For the articulation of this concept, everyone at Scarritt is deeply indebted to President-Emeritus J. L. Cuninggim. During his incumbency from 1922 to 1943, he sought constantly to make Scarritt a true family of God by working out Christian principles in all phases of the corporate life of the institution. Members of both classes had not only studied in classrooms on the campus, but they had also learned by working under guidance and supervision in churches, social settlements, rural communities, and in other situations not unlike those which they were to face upon leaving Scarritt.

And there were differences. There were several men in the class of '50; the class of '25 had none.

The curriculum had been enlarged since 1925 with the addition of such courses as social anthropology, social group work, certain subjects in the area of religious education and in fine arts; but students of twenty-five years ago as well as those of today were grounded and nurtured in courses in Bible, church history, missions, sociology, and church music.

During the past twenty-five years, the student enrollment has more than doubled. At the same time there has been an increase in the number of young people preparing for work at home. Actually, however, more Scarritt students are going abroad today than twenty-five years ago.

Every student of Scarritt is proud of its heritage, and members of the class of '25 who had not been back since their graduation were happily surprised at the growth and development of the college.

Dr. Cuninggim had shared with the students of a quarter century ago his dreams concerning the cooperative arrangements Scarritt would one day have with George Peabody College for Teachers and Vanderbilt University. Some of these dreams had come true and were in themselves reasons for thanksgiving and joy. There is the great Joint University Library serving all the students of these three institutions plus the students of the Nashville School of Social Work, which likewise is a joint

Learning a new language such as Hindustani can actually be fun with the help of an East Indian consultant and a wire recorder

Claire Peacock

enterprise. Other cooperative enterprises include the Southern Rural Life Conference and the Institute of Inter-American Studies.

Dr. Cuninggim's ideas regarding economies which could be effected through cooperation were proved sound. Students of Scarritt can take courses at Peabody and Vanderbilt without red tape, and students of those institutions come to Scarritt. Dr. Ina C. Brown, Professor of Social Anthropology, actually teaches courses on all three campuses. Scarritt students take courses in theology at the Vanderbilt School of Religion and students of the School of Religion take courses in religious education and missions at Scarritt. These are merely examples of the many and varied ways in which the cooperative arrangements make possible richer opportunities for study.

If anyone entertained notions that Scarritt had been marking time since Dr. Cuninggim's retirement in 1943, these ideas were dispelled when they met President Hugh C. Stuntz and the present faculty. Not only has the student body grown and the faculty increased under Dr. Stuntz' administration, but money has been secured for the construction of two new buildings.

Fondren Hall, which was made possible by gifts from Mrs. W. W. Fondren and others, will almost double the classroom and laboratory facilities. Grace L. Bragg Dormitory, which was financed largely by the 1947 Week of Prayer and Self-denial offering of the Woman's Division and funds of the Crusade for Christ, will provide living accommodations for forty-eight young women.

Yet these encouraging and reassuring signs of growth and development did not blind returning alumni and friends to such obvious needs as a residence hall for couples and families of missionaries on furlough studying at Scarritt, and the urgent need for more funds for current operating expenses. Although expenses have almost doubled, income has lagged. It should be noted in this connection that the Woman's Division of Christian Service has endorsed the college administration in its efforts to secure furnishings for Bragg Dormitory and Fondren Hall by approving these items for "Larger Gifts." *

During the eighteen months prior to March, 1950, Scarritt officials received calls for 229 trained workers. Of these requests 151 were for directors of religious education; thirty-six were listed "other church duties," which includes pastor's assistants, church secretaries, choir directors, parish and rural workers. There were requests for fifteen social workers; twenty-seven requests for Bible teachers, kindergarten and camp directors, Wesley Foundation and conference youth directors, and workers in similar service.

No article on Scarritt would be complete which did not at least mention the Scarritt College Rural Center, Crossville, Tennessee. Located on the Cumberland plateau 120 miles east of Nashville, it provides opportunities for study and field work in agricultural projects, church and community organization and resources. Under the direction of Dr. Leslie G. Templin, a former missionary to India, it is especially adapted to the needs of rural missionaries.

All that Scarritt is and expects to be is the realization of the vision of its founder, Miss Belle Harris Bennett. Sixty years ago, when women were asking for better training in order to render more effective service as foreign missionaries, she it was who heard their call and under the inspiration of the Holy Spirit conceived the idea of a special training school. The idea was sound and soon Miss Bennett found herself leading the members of the Woman's Missionary Council of the Methodist Episcopal Church, South, in a campaign for funds.

Meanwhile, Dr. Nathan W. Scarritt, a Methodist minister of Kansas City, caught the great idea. He personally offered to provide a site for the new training center and further agreed to give $25,000 on condition that the women would raise a like sum. This they did and Scarritt Bible and Training School began its ministry of teaching fifty-eight years ago. Until 1924, it carried on its work in Kansas City, Missouri. After its removal to Nashville, the women felt that Scarritt would be of wider service if it were supported by the entire church, and as a consequence it was deeded to the General Conference.

It remains to be proved whether this is an advantage or a handicap. Certainly the church must take a more vital interest in the college, if it is to continue the development required in order to meet the needs of the church for the growing number of young people offering their lives in Christian service who have taken Scarritt's motto for their own:

"Expect great things from God;
Attempt great things for God."

* Further information about these opportunities may be secured by writing to the Treasurer of the Woman's Division, 150 Fifth Avenue, New York 11, New York, or to the President, Scarritt College, Nashville, Tennessee.

Dean Charles M. Laymon *(right)* helps Mr. and Mrs. Bill Kent select the courses to prepare them for more effective service as missionaries to Latin America

Claire Peacock

Latin American "Partners in Obedience"

By MRS. PAUL ARRINGTON, *Vice-President of the Woman's Division*

"How rare it is, how lovely—
This fellowship of those who meet together!
Vital as the dew of Hermon
That falls on the hills of Sion.
For in this fellowship has the Eternal fixed
The blessing of an endless life."

MEETING and visiting with our Puerto Rican and South American "partners in obedience" this year has been a rare and lovely experience—one for which I am profoundly grateful.

In San Juan, Puerto Rico, I visited our splendid George O. Robinsin School and also met some of Puerto Rico's Methodists. One needs to visit the various communities in which the day schools and kindergartens are located to fully appreciate the contribution George O. Robinson School is making to the childhood and future of this enchanting island.

One of Puerto Rico's greatest problems is the lack of educational facilities. Thousands of children are forced to be out of school because of this situation. In some sections children are nine and twelve years of age before they ever enter school. We could not do a finer thing for Puerto Rico than to open more schools.

The Puerto Rican Methodists are a courageous, earnest group, serving with a sacrificial spirit. Of the twenty-two Methodist ministers on the island, only two have a car. Those whom I met live in part of their church building. The twenty-five local Woman's Societies are organized into a conference that meets annually. The members are earnestly working and serving. I left the island with a great respect for Puerto Ricans and a desire to share more with them.

Brazil, Uruguay, Argentina, Chile, and Peru were on the South American itinerary.

Brazil is beautiful in scenery; beckoning in spirit. Its climate, wealth of natural resources, and potentialities mark it as a "land of the future." Brazil is intensely interesting, however, because of its cosmopolitan citizenry which is represented by every race and nationality. In a little book for children issued by the government we read: "Brazil is good because it makes no distinction between races and holds no prejudices on account of race and color. Merit alone gives the privilege of social ascent." It has the opportunity of demonstrating to the world how all peoples can live together peaceably and amicably.

The growth of the Evangelical Movement is most impressive. It is said to double its membership every seventeen years. There are now over 1,650,000 Evangelicals in Brazil. The significant work of Methodism's fourteen institutions and many churches reflects the splendid leadership of the Brazilian church and our missionaries—all of whom are "partners in obedience."

It was a great privilege to meet with various women's groups. At the General Conference, the Brazil Unit of the World Federation of Methodist Women had an interesting meeting at which time fraternal delegates from Argentina and Bolivia also spoke. Many examples of devotion to the cause through sacrificial giving and sharing were evident. Women with leadership responsibilities in every place visited proudly alluded to one of our schools as her alma mater. The loyalty to these schools bespeaks the appreciation of their contribution to the life of Brazil.

In the capital of Uruguay there is evidence of great progress and civic pride, which reflects the socially advanced stage of the country. Even the underprivileged section is noticeably neat and clean. Uruguay is often referred to as "a little democracy in action"; and, although very small in comparison with its neighboring republics, Argentina and Brazil, it has advanced beyond them in social and educational development. Uruguay has greatly influenced the other republics. It is credited with having the most progressive social legislation in the Western Hemisphere. Much work has been done in progressive education and as a result illiteracy has been greatly reduced.

Catholicism does not have a permanent or dominating influence here as in other countries. The majority of the people are "non-believers." The Evangelicals number only about 20,000 out of a population of 2,000,000. Here is a great responsibility for Protestants.

In Uruguay there are twenty-one Methodist churches, but only eight ordained ministers, three supplies and one deaconess to carry on the task. The Woman's Division has one institution, Crandon Institute which was opened in 1879 by a young Uruguayan teacher. Through the years it has exerted an indelible influence for Christian living and leadership. Growth continues to broaden its scope of service.

It was a genuine delight to share experiences with the members of the World Federation of Methodist Women at a tea in Montevideo. They were enthusiastically making plans for the South American Conference meeting to be held in Montevideo this September.

Only one hour's flight from Montevideo across the great La Plate—be it bay, estuary, or river—and the plane lands in Argentina. Riding over the flat plains, one feels the pulsating Argentine heart—the pampas. The rural scene shows well-kept farms, homes painted and neat, fat cattle, beautiful orchards and vineyards. Great dignity and strength is represented by the large buildings and *avenidas* of the metropolitan center of South America—Buenos Aires. Argentina is perhaps the wealthiest of the Re-

publics. Its school system reaches out to all children through compulsory school laws. Schools are being established in the agricultural sections. There are perhaps six universities to provide higher education. That Argentina aspires to leadership—both cultural and political—on the continent there is no doubt. The Roman Catholic Church has long been a powerful influence and continues to be. What the future holds for our work and workers there, no one can fortell.

Methodism has strong institutions in Ward College, Union Theological Seminary, which is a cooperative institution, and North American College at Rosario under the Woman's Division. The Boca Mission in Buenos Aires is unique in that it is the largest Methodist institutional church outside the United States. Argentine Methodists have set goals that bespeak vitality and faith.

The World Day of Prayer services in Buenos Aires—one at 8 A.M. with the Spanish-speaking people, the other at 5 P.M. with the English-speaking worshipers—were outstanding experiences in a fellowship that truly invigorates. Participating with people of many countries and blending our hearts together in worship made me know that the voice I heard was a miracle of unity and God was listening to our voice of hope and faith, for we all were laborers in a mutual task.

Like a condor with pinions set, our giant pressurized Panagra soared into the sky from the airport toward Chile, the next destination. After a few hours' flight, on the distant horizon we sighted snow-capped peaks draped in a purple mantle. Very soon we looked down upon slopes and crags and out upon mountains in perfectly gorgeous coloring—mauve, rose, orchid, purple, changing in hues and tones as though a great electric button were being pushed. We heard, "Aconcagua to your left!" The glacier walls of this mighty peak, the loftiest in our hemisphere, towered over 23,000 feet—a mass of rock. Sweeping across the mighty Andes, one could not but sense anew the majesty and power and strength of the Great Creator while this awe-inspiring panorama unfolded.

There is great beauty and much of interest in the "shoe-string" Republic of Chile. It is divided geographically into three regions, the central region being the most important. It is here that the principal industries and cities are located. Moreover, it produces much of the grain, meat, and fruits. Chile has much poverty and needs the help that a strong evangelical movement can give.

Methodism has approximately fifty churches in its one annual conference. The Foreign Division through Sweet Memorial, El Vergel, and Iquique School is doing a great work. Much is needed, however, in order to strengthen these stakes. Throughout Chile, Santiago College is recognized as a great educational instiution. The Woman's Division has no work in this country, to the great regret of the members of the Chilean World Federation. In the face of their great needs, it is difficult for them to understand why we do not open work. Until such time, however, as our appropriations are more than adequate to maintain that which we already have, this does not seem feasible. Here is another desperate need for advance.

The Chilean women are a sincere, devout group, striving as best they can to build a Christian community. Their hospitality was most gracious.

Peru with its 70 per cent Indian population is particularly interesting because of its history. The Inca civilization had a marvelous development, and much of the remains of a glorious past is to be seen in fortresses, temples, pottery, and other objects. At one time, Spanish government, culture, and church flourished here to the highest degree in the world.

For centuries Peru was the stronghold for Catholicism in South America, and its power has been with the ruling class. There is being built up, however, an indigenous Evangelical church. The Methodist Church is small as members go, but it is vital.

I visited the school at Callao and was a guest at our Lima High School. Both institutions are doing outstanding work under capable leadership.

The fellowship with the women of the Peru World Federation was most stimulating to me. They are a devout group. For four years they have been saving money to send a delegate to the Confederation meeting this year. They were keenly alert and interested in the activities of other units.

I left Lima for home knowing that my life had been greatly enriched by this vital fellowship with these partners of South America. Their innate courtesy, personal charm, and warm friendliness give wings to one's spirit.

Every institution has a waiting list. When parents came pleading, I felt heavyhearted that we could not accommodate more. Perchance a potential leader was being turned away!

WORLD FEDERATION OF METHODIST WOMEN

Prayer From the Sweden Unit

Our Father: As we walk through this world, inspire us with thy love so that we may be able to carry our personal burdens, and understand people who live in other parts of this world. God, grant us strength to stand up for righteousness, and speak the truth wherever that is needed.

Help us to make religion so beautiful that men may see thee as their Father and Saviour, and come to thee at this time.

May thy will be done through us more and more. Amen.

* * *

"We hope to be able soon to send out one young nurse to India, and a teacher to Malaya. At the last conference in Sweden, seven fine young people were consecrated for service in India and Africa."

Missionary News

APO mailing privileges discontinued for missionaries in Japan. Write me if you want to know the mailing address of any missionary there. Margaret Billingsley, 150 Fifth Avenue, New York 11, New York.

Recent Arrivals From—

Japan: **Miss Lois Cooper, care of Mrs. John C. Cosby, P. O. Box 212, Greenville, South Carolina.**

Africa: **Misses Thelma Montgomery, 625 North Avenue, N.E., Massillon, Ohio; Ruth O'Toole, Asbury, West Virginia; Myrtle Zicafoose, Asbury, West Virginia.**

India: **Misses Marguerite Bugby, Ashtabula, Ohio; Marian Warner, 2701 Sheridan Street, Davenport, Iowa.**

Burma: **Miss Hazel Winslow, Warren, Illinois.**

Recent Sailings For—

India: **Miss Laura Williams.**

In Memoriam

Deaconess Berta C. Ellison was graduated from Scarritt Bible and Training School, Kansas City, Missouri, in 1914. She served the Methodist Church, Hillsboro, North Carolina, for three years as her first appointment. From Hillsboro Miss Ellison went to Wesley House, St. Joseph, Missouri, and then to St. Mark's Community Center, New Orleans, Louisiana, where she worked eight years. In 1936, Miss Ellison was made head resident of Bethlehem House, Spartanburg, South Carolina, serving there until her death on April 11.

Deaconess Willa Boynton was consecrated as a deaconess in 1939. She served the mining villages of the Bluefield District, West Virginia, until 1945 when she was called home because of family responsibilities. Miss Boynton resumed work in the rural areas of Holston Conference and was stationed at Sunbright, Tennessee. She died May 11 and was buried from Mount Crest Church, Pikeville, Tennessee, May 13.

Anna Grant Blackstock died on June 25 in Bareilly, India. India was home to her for she was born of missionary parents in Poona, India, December 18, 1885. Appointed in 1913 to North India Conference, Miss Blackstock spent most of her long years of service teaching at Moradabad. For the last three years, she taught at Pauri. Two sisters survive, Mrs. A. P. Beardsley of Painfield, New Jersey, and Miss Constance Blackstock, a missionary, at Lucie Harrison Girls' School, Lahore, Pakistan.

Educational Work in Home Fields

A Decade of Development

In Pupils—We think of the young people first, whose minds have been expanded, whose horizons of the spirit have been extended, and whose whole purpose and direction have been changed. Taking the year 1950 as a norm, when there were 800 graduates in twenty-one institutions, there have been 8,000 graduates in the past decade to whom you have given larger opportunity. Indian, Negro, Mexican, Spanish, white, Puerto Rican—they have also compassed the academic range from grade school to those who have been granted a Master's degree and plan to enter a full-time Christian career.

In Physical Plants—There has been large property expansion in this bureau over the decade, even though building was halted during the war years. I know that you are proud when you visit a campus and see the results of your giving in the appearance of a beautiful new chapel, dining hall, student center, administration building, dormitory, or faculty home.

In Program—Schools have been able to introduce such additions to the curriculum as commercial subjects or more music or agriculture. The outreach of some institutions has been extended as in community centers of Bisti and Huerfano, connected with the Navajo Methodist Mission School; in the Faith Cabin Library, now partially supported by the Woman's Division through Paine College; in the constantly increasing day school units in the churches in Puerto Rico, and in Vieques; the change in program at Frances DePauw and Sager Brown Schools; the acquisition of Ferrum Junior College, Ferrum, Virginia; the extension of Sue Bennett College through a rural worker, and many other impacts upon community life.

In Personnel—There are 465 members of the faculties in our twenty-nine educational centers (which include the Bible teacher at state schools and the student counselors). We are encouraged by the decrease in turnover in 1950, which means greater devotion to the cause of Christian education on the part of the worker, and a more satisfactory environment provided by the institution itself.

Africa

Dr. Frank C. Laubach and his literacy team have conducted literacy campaigns in Angola and Southern Congo, and spent a brief time in Portuguese East Africa. Dr. Laubach writes from Angola: "The literacy campaign was held here in Quessua, a Methodist station 250 miles east of Luanda. We found hundreds of people waiting to be taught. The first task was to prepare lessons in Portuguese, which many of the natives speak here, but do not read. Mr. Gray made lovely charts from which we began to train teachers. We made lessons also in Kimbundu, the native language, and taught both languages from large wall charts and mimeographed lessons. The interest was intense. The pupils rushed from church after our morning chapel services to get front seats in the large schoolroom where we were teaching. I did more teaching from wall charts than I have ever done

before. The experience was exhilarating, though I have seen it in so many countries. There is, I believe, nothing in the world more delightful than to see the eagerness and joy of illiterates learning to read.

"As soon as we had teachers trained, we paired off the students and teachers, 'each one teach one.' Forty studied Portuguese and well over a hundred studied Kimbundu. As the week went on the excitement grew. Miss Cecilia Cross, who is managing the campaign, had tears in her eyes as she exclaimed: 'My, how they are learning, and how they love it.' Forty students were examined and found ready to receive their diplomas for having finished the first book in Portuguese."

Plans are already being made for Dr. Laubach to go to North Africa in 1951.

Town and Country

Louisiana Conference Rural Work, by Deaconess Elizabeth Thompson. Much of rural work is Christian social relations in action —building a better world where we live. My activities have been on two levels: (1) state and parish; (2) local. My most creative experiences have been with "Miss Mary"—(Dr. Mary Mims) our home community worker. I have had various relationships with the Social Welfare Conference; Farm Bureau; Public Health Service; Federated Women's Clubs; Soil Conservation Service and Extension Agencies. Since all action is local, these relationships have carried over into community life. I have interpreted welfare services; promoted the drive for C R O P; collected food for displaced families; administered first aid; circulated two books which aided in the acceptance of displaced persons in a community; urged women to be good citizens by voting; and encouraged them to write their representatives in interest of better government.

Not only have I urged and encouraged local churches in their efforts to remodel or build new churches and parsonages, but in several communities I have taken my turn with the saw and a bucket of paint. There is much interest in beautifying the grounds with native shrubs, and many churches now have attractive signs. This requires much hard work, but a fine sense of community spirit has developed, the family ties are strengthened, and the church more nearly becomes "The Soul of the Community."

The rural program of our conference calls for the eventual placing of a trained worker in each district. The first phase was realized when Margette Stephens was assigned to the Melville Circuit in Alexandria District last September. Not a part of the conference project, but closely associated with it, is the work of Mary Beth Littlejohn. Her rural activities stem from MacDonell Methodist Center. So in addition to the staffs at MacDonell and Dulac and Sager-Brown, there are three workers serving local rural churches. These activities are all different but the work is related, and there are definite advantages in the mutual sharing of plans, procedures, and resources.

China

The fifth Annual Meeting of the United Board for Christian Colleges in China has just closed. There was the largest attendance of members in the history of the organization. The situation on the campus of every Christian college or university in China was reviewed with great care. The consensus of opinion was that there has not as yet been any significant interference with the religious programs of the colleges and that voluntary religious activities on the part of students and faculty were strongly and, in many instances, more vigorously maintained. It was urged that we continue our financial support and our earnest prayers for the colleges.

Miss Pearl Fosnot, a member of the faculty at West China Union University in Chengtu, always gives an interesting account of her activities which includes attendance at the Woman's Society of Christian Service meetings, working with the pastors in preparing candidates for preparatory membership, leading the Woman's College chapel service and speaking at the fellowship service for the Hwa Mei faculty group.

Social Welfare

Mary Chun Lee continues her very creative work with Koreans and Chinese in California. Recently she helped to entertain five principals of public schools in Korea who were in Los Angeles studying educational systems. This is one result of that contact:

"When the principals appeared at Eagle Rock High School, they interested young people there so much that the first Korea Club was formed. They collected pencils, used books, and clothing, as well as enough money to send a new microscope to one of the schools. They plan to hold a Korea night and a bazaar and dinner, the proceeds of which will be used for some 'missionary work.' Many of them have 'pen pals' among the Korean youth."

India

Excerpts from the annual report of the Ellen T. Cowen Memorial Hospital in Kolar: "The work in the hospital has been steadily maintained. We are disappointed that many women who would greatly benefit by surgical treatment absolutely refuse an operation or say they will come back for treatment after a wedding or a religious festival but they never return.

"One is often appalled by the ignorance, the superstitious religious customs, and the prejudice that confronts one, day by day. The branding of little babies (also a method of treatment for adults) is most prevalent. For example, a woman with severe headache came in with deep brand burns at the back of her neck; a boy with an appendix abscess had three large circles branded on his abdomen.

"The evangelistic work and its results cannot be tabulated. Miss Myra Martin has been responsible for the regular weekly Bible classes for three groups of nurses. She has had much joy in seeing a number of

student nurses definitely surrender themselves to Christ and his claims.

"To date 116 nurses have graduated from our School of Nursing. These young women are scattered widely throughout India and are serving in hospitals in Bangalore, Madras, Calcutta, Delhi, Bombay, and other cities, and one is serving in Iran. Others are working in dispensaries, health centers, and clinics; some who have taken the health visitor's course are doing maternity and child welfare work.

"In 1946 the government of India made a health survey of the whole of India. They were impressed with the alarming paucity of nurses, there being a ratio of one nurse to 43,000 population. To bring the ratio up to the point of meeting the need of the people, the government survey report suggests there should be one nurse to every 500 of the population.

"The number of nurses we are training here is only a drop in the bucket to the tremendous need, but though we do not have quantity we do have quality. The nurses who go out from our school have real leadership ability. We get excellent reports of them wherever they go. India needs nurses—Christian nurses—and in the face of this great need, our school of nursing must go forward."

Medical Work

An editorial in the *Nome Nugget,* the newspaper of Nome, Alaska, on the anniversary of the opening of Maynard-MacDougall Hospital, said: "One year ago the Maynard-MacDougall Hospital opened its doors, replacing the inadequate Maynard-Columbus Hospital which was destroyed by fire. The people of Nome are proud of this modern, well-equipped hospital, made possible through the efforts of the Woman's Division of Christian Service of The Methodist Church and a legacy from "Cappy" MacDougall, druggist of Nome.

"During the year new equipment has been installed making it one of the finest in the Territory and its X-ray is second to none. Its tubercular ward makes it possible for some of our people to be near their families and it is hoped that more beds can be made available. The hospital is not only well equipped, but it is well staffed as patients testify with words of praise for services and treatment received there."

Latin America

Ethel Williamson of Union Evangelical Seminary, Matanzas, Cuba, writes: "A high light in the life of the seminary was the Evangelical Caravan that toured middle and eastern Cuba recently. The entire student body and all except one of the full-time professors took part in the Caravan. The purpose of the tour was twofold: first, to acquaint the seminary constituents with the work in that part of the island, especially the rural activities and projects. The second and perhaps the more important reason was to extend the seminary influence. There was much spiritual preparation for the trip both at the seminary and in the churches visited. A most impressive drama, as well as a splendid chorus, was prepared by the students under the direction of some of the faculty. For one entire week students and faculty entered into the life of the Cuban people in more than twenty-five different communities. Besides visiting in the homes, public services were held in which impressive programs were rendered by the students. Testimonies by the students and sermons by the ministerial students and faculty members were given in every place visited. We hope that great good and a lasting spiritual uplift will result from these fraternal associations."

Urban Bureau

Settlement houses and community Centers have continued to work with neighbors in meeting needs of living in crowded cities. These centers are found in mill communities, industrial and depressed areas where housing, health, recreation facilities, and constructive forces for good family life are neglected and often all but crushed. Usually such work is carried on in a building which may be only a remodeled residence.

Community organization workers, unattached to a building but encouraging and cooperating with existing agencies, have worked in Virginia, Florida, North Carolina, and Arkansas. With changing conditions some of this has ceased or developed into a new type of work. Aldersgate Camp, related to the Little Rock Methodist Council, was the outcome in Arkansas. "On a narrow road leading off a busy Arkansas highway one finds a large sign, 'Aldersgate Training Camp for Christian Workers . . . supported by the Woman's Division of Christian Service.' This camp offers facilities for interracial conferences."

Minority groups have been served in strategic areas especially where needs have arisen because of shifting population. At the close of the war, work with Japanese was initiated in Stockton, California, Seattle, Denver, and Los Angeles. Through Crusade Funds, Mexican kindergartens on the border are assisting children of Spanish-speaking parents to learn English and adjust to group life in preparation for public schools. New work has been launched with Puerto Ricans and Latins in Miami and New York City.

Korea

As we go to press, six of our Methodist missionaries in Songdo (Kaesong), Korea, are still behind the Communist lines. The northern invasion swept so rapidly over the thirty-eighth parallel that Kaesong was taken before anyone could evacuate. Those still in Korea are the Misses Nellie Dyer, Bertha Smith, Helen Rosser, Rev. Kris Jensen, Rev. Lawrence Zellars, and Dr. Ernest Kisch.

Upon order of the military authorities, American missionaries and other Occidentals working in Korea were evacuated on Monday, June 26. Nine hundred women and children were taken from the Seoul area in the hold of a boat to Fukuoka, Japan. Others from places further south, including the Methodists stationed in Wonju, were able to get to the port of Fusan. They traveled day and night in jeeps and cars crossing swollen streams and traveling over treacherous roads to the evacuation port where they were taken by boat to Fukuoka, Japan. It was estimated that there were 300 Christian missionaries in Korea, two thirds being Protestants. With the exception of a few Presbyterians who are still in the extreme south in Korea and the six Methodist missionaries who have not been heard from, all have been evacuated.

Dear Methodist Women:

This letter is for *every member of every society* in the local churches. It brings to you the report of your giving on appropriations for the current recurring program of the Woman's Division of Christian Service for the year June 1, 1949-May 31, 1950. During that twelve-month period you gave $5,740,207.31 for appropriations which are the definite amounts authorized by action of the Woman's Division for the support of the work of the division.

During the previous twelve-month period, for the year which closed May 31, 1949, you gave for appropriations $5,580,373.39. The increase this year over last year, therefore, is $159,833.92, or a 2.86 per cent increase.

Since the increase in your giving for appropriations for the year June 1, 1948-May 31, 1949, was 19.71 per cent increase over 1947 giving (the figure on which our Advance Program was based), with this year's increase you reached in your giving, for the first two years of the quadrennium, an increase of 24.82 per cent. The goal set was an increase of 33⅓ per cent.

We want each one of you to know that in spite of the fact that we fell short of our goal by 8.51 per cent, what you have accomplished is a magnificent achievement. You have increased your giving for appropriations during these first two years of the quadrennium over a million dollars. The exact figure is $1,078,743.29. We can all be proud of and thankful for what you have done. You have made it possible to meet some of the increasing needs in many of our fields at home and abroad.

With this fine record behind us each one must now look ahead to the achievement of the finance goal for the third year of the quadrennium. This goal is an additional 15 per cent increase in giving for appropriations over the 33⅓ per cent increase of the first two years of the quadrennium.

We believe the advance in giving has been due, partially at least, to the advance in membership. There are now over one and one-half million members in the Woman's Society and Wesleyan Service Guild. If, in the past year one and one-half million members have brought into the treasury $5,740,207.31 for appropriations, what would not two million members have done? The only place to secure the additional thousands who should be members is in our local churches. We are grateful for the 276,242 new members who have come into the Woman's Society since 1947 and we deeply appreciate the efforts of the Membership Committees and individuals who have made this record possible.

This word of concern needs to be said. While there have been these 276,242 new members during this period, the net gain in membership is only 148,361. Many in our large constituency have passed on to the larger Kingdom; but many have been lost because of removal or lack of interest. So the word for all of us is *—to have and to hold.*

One of the fine membership achievements which is a cause for thankfulness is the number of societies that have become "100 per cent societies"—that is, every woman in the church a member of the society. There are 387 of these honor societies. If there can be brought home to the women outside of the society the realization of the joy to be found in the fellowship and the satisfaction that comes from sharing the good things God has given, the membership objective—every church woman a member of the society—can be reached.

Perhaps the greatest reason for gratitude is the number of new missionaries, deaconesses, and employed workers who have offered their lives for home or overseas service; two hundred and ninety-nine have already been accepted and have gone to their fields of work. Fifty-nine of these are the three-year-term missionaries. Someone has called them the "alphabet threes." Already over 50 per cent of these have decided to change their status from three-year termers to regular missionaries of the Board. Each of these two hundred and ninety-nine has been secured because of someone's prayers, someone's friendly contacts.

For all you have accomplished we are deeply grateful. This you have done because you have had faith, you have prayed, you have worked hard, you have shared. But our task is not complete. We call on each one of our members to continue these efforts; to look forward to and work toward the actual achievement of all our objectives. We must hold before us these goals in terms of meeting human needs, for which we, as Christ's representatives, have responsibility. As Christian women, with God's help at every step, we can increase our membership and our giving to help make Christ's way of life known to those who are in need of Him.

Very sincerely yours,

Mrs. Frank G. Brooks
President, Woman's Division of Christian Service

Eloise A. Woolever
Executive Secretary, Organization and Promotion

Henrietta Gibson
Treasurer, Woman's Division of Christian Service

OUR COVER PAGE

IT IS with genuine pleasure that we present our cover-page girl, Mrs. Robert Armstrong, an active member of the Woman's Society of St. Paul Methodist Church, Cedar Rapids, Iowa.

The idea for this cover was just one of those flashes that come once-in-a-blue-moon. We wanted something special to mark our tenth birthday. The first issue (see cut above) presented a typical Methodist woman as an artist visualized her from a study of some thirty photographs. Came the flash—why not adapt that cover, using a real photograph?

Early in the spring a search was instituted to find the member who best represented *in looks* the typical modern Methodist woman. Each conference was asked to send a picture using its own method of selection. Sixty-one conferences responded by sending a total of eighty-nine pictures.

The judges, three men, had a real task. The judging was done and the selection made while the editor was on a western trek.

Methodist women are good looking; they have a certain something. To show what the judges were up against in making a decision, several of the pictures submitted will be used in forthcoming issues.

A Tenth Anniversary Litany

By MRS. ROGER H. WELLS, *Program Chairman, Woman's Society, Ardmore, Pennsylvania*

Leader—On this tenth anniversary of our Woman's Society of Christian Service, may we express our gratitude to God in a prayer of thanksgiving and devotion.

For the pioneer women of Methodism, who years ago heeded the gracious call of the Master to serve, and who in their separate organizations laid the foundations of the united society, passing on to us a priceless heritage,

Group—*We thank Thee, O Lord, and revere their memory.*

Leader—For the consecrated leaders who had the sacred task of forming the new organization, and by their devotion to Thee and their vision of Thy purpose for the world created a society which should be the living expression of Thy love for mankind,

Group—*We thank Thee, O Lord, and honor their achievement.*

Leader—For the administrative leadership of our great organization—for division, jurisdiction, conference, and district officers, executive and field secretaries, editors, board and committee members—for all who carry the tremendous responsibility of shaping policies, making decisions, and formulating plans and programs, being ever conscious of the high and holy objectives which Thou dost set before them,

Group—*We thank Thee, O Lord, and pledge our loyal cooperation.*

Leader—For all representatives of the Woman's Society of Christian Service who are ministering in Thy Name everywhere in the world—for missionaries and native workers, who, after the years of war, untold suffering and confusion, labor to rebuild Thy Church in devastated areas; for missionaries and deaconesses who serve disadvantaged and uprooted peoples in our homeland,

Group—*We thank Thee, O Lord, and promise our faithful support.*

Leader—For the young women in our colleges and schools, who are preparing for full-time Christian work, that the purpose of the Woman's Society of Christian Service may be more completely realized around the world,

Group—*We thank Thee, O Lord, and recognize our continuing responsibility.*

Leader—For all members of the World Federation of Methodist Women, who under great difficulty have kept unbroken the fellowship of Christian love, that we all may be one in Thee,

Group—*We thank Thee, O Lord, and share their unity in Christ.*

Unison — *Eternal God, our Father, Thou hast heard these earnest expressions of our thanksgiving and devotion. Grant Thy rich blessing to all for whom we have prayed. May the good work which Thou hast begun in them continue through us, that in this crucial hour of the world's history, we fail not man or Thee. This we ask in the precious name of Christ, our Saviour. Amen.*

GROWTH IN GIVING
WOMAN'S DIVISION OF CHRISTIAN SERVICE

	1941	1950
Total Giving on Appropriations	$3,215,706.49	$5,740,207.31
Week-of-Prayer Gifts	113,440.71	372,218.77
Total Giving of Cash for Supply Work	31,210.50	409,852.69
Per Capita Giving of Our Members	2.38	4.05

Henrietta Gibson, *Treasurer*

Guest Editorial

By ANNIE G. BAILEY,
Member of the Committee on Literature and Publications and of the first Editorial Board

THERE is much decade-talk in the Methodist press right now. Ten years have passed since The Methodist Church and her included organizations began a new era as a united church. THE METHODIST WOMAN proudly joins the chorus, "Ten years old! Ten years old!"

It was with mixed emotions ten years ago, that the editorial representatives of the four merging periodicals gathered for the preliminary planning of the first issues of the new magazine, THE METHODIST WOMAN. Tugging at the heartstrings of each were the deep affections for the periodical to which generous devotion had been given. Yet lighting the horizon of their imagination was the glow of what the new magazine could be in the united church, especially to the women—guiding their thinking about the new setup; holding steady their loyalties through the transition period; making real and positive to them the inspiring fact that out of a glorious past there was to be a more glorious future.

Volume 1, Number 1 of THE METHODIST WOMAN might not have been 100 per cent satisfactory, but it was an excellent "first" on which to improve and improvement began at once. A decade of consecrated work and wisdom has gone into the making of THE METHODIST WOMAN since that day. One has only to contemplate a recent issue to realize how great has been the advance. Before me is a copy of the June number. The picture of the Assembly on the two cover pages speaks for itself. It speaks of Assembly numbers, yes, but more than that, of the deep interest in and the commitment to a task wide as the world, deep as the needs of humanity, and high as heaven itself.

It is traditional in some Annual Conferences, after the appointments have been read, for the ministers to stand and sing the old Wesley hymn, "A Charge to Keep I Have." To THE METHODIST WOMAN, as a second decade opens, a "charge" is given. It is the old "charge" but with a meaning for new years.

Miss Sara Estelle Haskins wrote a Charter for THE METHODIST WOMAN which was printed in the first issue. In view of the policy of the magazine for the past decade as well as its objectives in the future, it is appropriate to quote a few sentences:

> ***The Methodist Woman*** **must be a useful agent in promoting plans and methods and carrying them into the farthest corner of the Church. But it must do more than this. It must charge the necessary machinery with the spirit of personal service; it must breathe the spirit into the wheels. It must generate inspiration and enthusiasm for the great enterprises undertaken by this society.**
>
> **And underneath method and inspiration, it must help to build the educational processes by which Methodist women become more and more intelligent workers.**
>
> ***The Methodist Woman*** **must also seek to inspire in the women of the local church a greater devotion to its spiritual interests and to develop a Christian fellowship.**
>
> ***The Methodist Woman*** **will present a world missionary enterprise which has been sustained by Methodist women who now, united, girdle the world. In this enterprise they seek the larger life for women everywhere regardless of nationality, race, or social status.**

In continuing to carry out the spirit of this Charter, there are two major emphases which will be made. First, the number of subscribers will be increased. This is basic to every self-supporting periodical. The first decade marks an increase from 85,000 to 200,000. A goal of 500,000 seems quite attainable in the second decade with a million and a half adult membership and increasing. A subscription list is not an end in itself, but only the means by which the real purpose of a periodical becomes vital and operative; this is the second emphasis.

The Purpose of the Woman's Society of Christian Service is a noble statement, worthy of frequent repeating, but its major implementation is in THE METHODIST WOMAN. All the literature of the society contributes to this end, but THE METHODIST WOMAN is the focus of all and especially so since the department periodicals have been incorporated in the magazine.

It is trite to say these are days of extreme tension. We hear that on every side. Every area of life is subject to the abrading influence of conflicting urgings and confusing statements. Thought directors beset us by radio, television, movie, press. For those who will read her pages, THE METHODIST WOMAN seeks to meet all this as from month to month by story, report, field incidents, plans, and programs she encourages women to think wisely and independently. Her aim is to instill into the minds of her readers a conception of the worth-whileness of the society's work, and a stabilizing realization of the permanency of the kingdom of God it seeks to bring on the earth. This is why Methodist women bind themselves together to raise money to carry on a selfless Christian work around the world beginning in their own local church, to seek young people to serve in schools, hospitals, and other institutions in all fields. To inspire service for Him and for the work of His Kingdom, among an ever-enlarging constituency, this is the "charge" which THE METHODIST WOMAN eagerly accepts for the ten years to come.

"With Healing in His Wings"

WORSHIP PROGRAM FOR CIRCLES

Prepared by BERTHA COOKE,
Treasurer of the Woman's Society of Christian Service, First Methodist Church, Elgin, Illinois

Subject: "Thy Sins Be Forgiven Thee."

Call to Worship:

O magnify the Lord with me, and let us exalt his name together. ***Psalms 34:3***
For with thee is the fountain of life: in thy light shall we see light. ***Psalms 36:9***
Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. ***Malachi 4:2***

Hymn: "In the Hour of Trial," *The Methodist Hymnal,* No. 274.

Meditation:

Call unto me, and I will answer thee. *Jeremiah 33:3*

Be of good cheer; thy sins be forgiven thee. *Matthew 9:2*

We need to learn the sacred art of prayer, if we would forgive as we are forgiven by a loving heavenly Father. "Call unto me." He invites us to share his saving grace, his comfort, and peace. Through the prayers of the world, the wounds and strife between peoples and nations can be forgiven and healed. He cries to us, "Call unto me, call unto me." Little prayer, little blessing; more prayer, more blessing; much prayer, much blessing. Shall we pray:

Prayer: *Our Father, who art in heaven* — Protect the homeless people of this world with thy loving presence—the many missionaries who are suffering on account of war, the refugees, the orphans, and the prisoners.

Hallowed be thy name—O Thou, "of whom the whole family in heaven and earth is named," we pray for those who so reverence thy holy name, that rather than deny it before men they now suffer imprisonment and persecution. We pray, too, that we may "show forth the praises of him who hath called (us) out of darkness into his marvelous light."

Thy kingdom come—Quicken us into creating a better world of new friends from every color, race, and creed—"that thy way may be known upon earth, thy saving health among all nations."

Thy will be done—Through the words of our mouth; the meditations of our heart; the work of our hands.

Give us this day our daily bread—Let thine everlasting pity persuade us to feed and to cherish all who hunger in this thy bountiful world.

Forgive us our trespasses—Our lack of loving-kindness and tender mercy! Help us to forgive others as thou dost forgive us, that we may establish peace and brotherhood in this world of strife and misunderstanding.

Lead us not into temptation—Thou Man of Sorrows, acquainted with grief, make clean our hearts within us, that we may be fit dwelling places for thy Holy Spirit.

Thine is the kingdom, and the power, and the glory—May the beauty of our Lord and Saviour's life inspire us—all through this day and forevermore. Amen.

Violin Solo *(if possible):* "The Lord's Prayer," by Malotte.

Meditation *(given by two persons or the leader and group):*

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. *Psalms 100:1-2*

The one hundredth Psalm is a hymn of praise. The Jews claim that it was written to be sung on the occasion of their thank offering. As all lands were called upon to "make a joyful noise unto the Lord" we can claim this psalm as our song of worship. The Christian life is a life of forgiveness and joy; the service for the Master brings his healing forgiveness to all peoples. The love of Christ in our hearts makes us glad, and gladness of heart makes service for Christ a pleasure and a delight. Rejoice and be glad! Serve the Lord with gladness!

Where there is no vision, the people perish. *Proverbs 29:18*

Seek not for some far-off mission,
Undone work is close at hand;
Wait not for some glorious vision,
Almost coming with command.

There is a trail within your life
Where you can climb above the crowd,
Where you can rise above the earth,
And look far down on haze and cloud.

There is a trail that you can climb,
By "Advancing with Christ" to mountain peak!
The vision comes to those who climb!
Christ's mantle falls on those who seek!

O Christ, teach us to set our spirits on the upward trail. "I will lift up mine eyes unto the hills, from whence cometh my help." Help us in all our climbing to feel Thy presence with us and remember that Thou didst climb the hills of Nazareth, Gethsemane, and Calvary.

Dear Christ, we would serve Thee,
Our hearts and hands are Thine,
Oh, give us zeal and courage,
Fill us with grace divine.
"Advance with Christ" our theme
Wherever Thou shalt lead,
We pledge ourselves to follow,
And serve in word and deed.

Solo With Violin *(if possible):* "Have Thine Own Way, Lord," *The Abingdon Song Book,* No. 129.

Articles: Home News, pp. 18, 19, and Foreign News, pp. 16, 17, THE METHODIST WOMAN, July-August, 1950; "Memorable Sunday in Cuba," by Frances Gaby, p. 32, WORLD OUTLOOK, June, 1950.

Prayer: O Christ, we place ourselves in Thy hands. Thou art the potter, we are the clay. Fashion us into vessels worthy of Thy use and pleasing unto Thee, that Thy forgiveness and loving-kindness may be known among all peoples. In Thy Name we pray. Amen.

Accepted Candidates 1949—1950

FOREIGN DEPARTMENT

NORTHEASTERN JURISDICTION

	Home Address	Field
ALLEN, DORA LEE	Garrett, Ind.	Liberia
CURTISS, MARY L.	Penn Yan, N. Y.	L.A.-3
FOSTER, RUTH BILLINGS, R.N.	Ansonia, Conn.	Africa
HENDRIXSON, Gay Ann	New York, N. Y.	J-3
JOHNSON, BETTY L.	West Haven, Conn.	I-3
LOOMIS, HELEN MAY	White Plains, N. Y.	Malaya
STOKER, WINIFRED	Cazenovia, N. Y.	L.A.-3
STONE, CYNTHIA, R.N.	Williamsport, Pa.	India
STUNTZ, ELIZABETH JANE	Carmel, N. Y.	I-3
STYLOS, ALEXANDRIA MARY	Roxbury, Mass.	I-3

NORTH CENTRAL JURISDICTION

ALLUM, IRIS O.	Herrick, S. D.	Japan
CARPENTER, JOYCE J.	Lansing, Mich.	I-3
DRAKE, MARY E.	Taylorville, Ill.	China
DAWSON, BLANCHE K.	Indianapolis, Ind.	I-3
DIECKHOFF, MARGARET B.	West Allis, Wis.	I-3
FALB, GEORGANNA M.	Elgin, Iowa	I-3
FINLEY, NADINE	Carmi, Ill.	India
GRAVES, ELIZABETH J.	Muskegon, Mich.	S. America
HENDERSHOT, MARJORIE E.	Rock Hill, Bellaire, Ohio	China
HITCHCOCK, ALICE L.	Selma, Ind.	Africa
JOB, BETTY KATHERINE	Kokomo, Ind.	I-3
KELLOGG, NANCY A.	Cincinnati, Ohio	I-3
MILLER, MARGARET E.	McClure, Ohio	L.A.-3
NICKLES, MARYRUTH	Beech Grove, Ind.	I-3
NIEMAN, GRACE E.	Mt. Clemens, Mich.	I-3
PENN, BETTY	Columbus, Ohio	India
PRIEST, VIRGINIA	Redkey, Ind.	S. Rhodesia
REDMON, RAMONA	Mt. Orab, Ohio	L.A.-3
RICE, ROBERTA, M.D.	Minneapolis, Minn.	Korea
RIEKE, ALYSON	Waseca, Minn.	Japan
SEEST, DOROTHY E.	Bloomington, Ill.	J-3
SHUTTLEWORTH, MARGARET, R.N.	Mathews, Ind.	Latin America
SPINDLOW, MARY	Marshall, Mich.	J-3
STERRETT, MARY	Akron, Ohio	J-3
WRIGHT, BETTY JO	Salisbury, Ind.	Africa

SOUTHEASTERN JURISDICTION

BOOKMAN, ADA MAE	Richmond, Va.	Africa
BURTON, MARION	Bethel, N. C.	L.A.-3
HARRILL, IDA LOREE	Cliffside, N. C.	Transferred
HAVENS, MARY ELIZABETH	Alexander City, Ala.	L. America
LIPSCOMB, LAURA, M.D.	Cummings, Ga.	India
LOVE, DOROTHY MAE	Nashville, Tenn.	Japan
McDOWELL, CAROLYN	Elizabethtown, N. C.	L. America
RADER, ALICE ELLEN	Nace, Va.	China
SCHISLER, NANCY	Nashville, Tenn.	L. America
SCOTT, LILLIE EDITH	Chattanooga, Tenn.	K-3
STROM, MARY ELIZABETH	Quincy, Fla.	I-3
TARWATER, JEAN CATE	Chattanooga, Tenn.	India

SOUTH CENTRAL JURISDICTION

CASNER, ANNA ELAINE	Presidio, Tex.	L.A.-3
GOFF, MAUDE GERALDINE	Cairo-Sunside, N. Y.	Korea
HARDT, ANNANELLE	San Antonio, Tex.	L. America
HOLLAND, MARY INEZ	Miami, Tex.	I-3
WHITE, IMOGENE	Green City, Mo.	I-3

WESTERN JURISDICTION

GIFFORD, PHYLLIS	Denver, Col.	L. America
HEATH, BETTY JANE	Temple City, Calif.	L.A.-3
HORTON, GENEVIEVE MODENA	Redlands, Calif.	L.A.-3
REEBS, VERA CAROLYN	Seattle, Wash.	L.A.-3

CENTRAL JURISDICTION

BARNETTE, Ellen Lydia	Atlanta, Ga.	I-3
BELLINGER, Pearl Melve	Detroit, Mich.	I-3
THOMSON, Mattie A.	Boston, Mass.	L.A.-3

FOREIGN CANDIDATES

	Home Address	Field
BERGGREEN, SUNSHINE	Bergen, Norway	N. Africa
BRYCE, THEODORA ELIZABETH	Toronto, Canada	India
HAGERSTROM, FREDA ELIZABETH	Stockholm, Sweden	India
LUNDGREN, SOLVEIG CHARLOTTE	Malmo, Sweden	Malaya
MUNKEJORD, RANDI	Karmoy, Norway	India
SORENSEN, BORGHILD	Bergen, Norway	India

LIST INCLUDES EMPLOYED WORKERS

HOME DEPARTMENT

NORTHEASTERN JURISDICTION

BELL, DOROTHY R.	Frederick, Md.	
*BUELL, MARY LOU	Stittville, N. Y.	Camden, N. J.
*CROSIER, JEAN, R.N.	Adams, Mass.	El Paso, Texas
*DAVIS, MARY ANN	Manchester, N. Y.	Genessee Conference
*FILBERT, GERTRUDE	Burlington, N. J.	Holding
HATFIELD, RUTH G.	Allentown, Pa.	Scarritt
*JANES, MARION	Ripley, N. Y.	Wolff Settlement
*LAWRY, HELEN	Lawry, Me.	
SOMMERVILLE, BARBARA L.	Clarksburg, W. Va.	Scarritt
WARDNER, CAROLYN	Syracuse, N. Y.	Puerto Rico-3
*WEBB, CAROL	Minneapolis, Minn.	Wood Jr. College

NORTH CENTRAL JURISDICTION

BRANCH, FLORENCE O.	Muskegon, Mich.	Puerto Rico
*BRILL, MARY E.	Cuyahoga Falls, Ohio	Valley Institute
*BROWN, MARY ANN	Pittsburgh, Pa.	Youngstown, Ohio
*CREPS, WILLA	Ada, Ohio	Harwood
*CROOKS, JANE	Hammondsville, Ohio	Peek Home
DeGRAFF, DORIS JEAN	Fruitport, Mich.	National College
FENNEMA, HELEN G.	Monroe, Iowa	Boylan-Haven
GOEHRING, DARLENE M.	Libertyville, Iowa	Puerto Rico
HAMMOND THELMA LOUISE	Jeffersonville, Ind.	Peek Home
*HANSON, JUNE	Salem, Ore.	Navajo School
*McKINNIE, PAUL	Afton, Iowa	Alaska
McNISH, MARY F.	Peoria, Ill.	
*MILLER, ELIZABETH P.	Woodbine, Iowa	Holding
*ROWE, DOROTHY M.	New Lenox, Ill.	Frances DePauw
RHODES, DORIS JEAN	Madison, Ohio	Utica Center
YOKEL, RACHEL P.	Evansville, Ind.	Scarritt

SOUTHEASTERN JURISDICTION

DIVERS, RACHEL J.	Bassett, Va.	Scarritt
*GILBERT, CORNELIA	Martinsville, Va.	Holding
LISH, DOROTHY	Nashville, Tenn.	Scarritt
McCORMICK, MOZELLE A.	Mt. Airy, N. C.	Scarritt
RUSSELL, LEONA CORNELIA	Nashville, Tenn.	Alpine, Tenn.
VAUGHN, BETTY JO	Orlando, Fla.	Scarritt

SOUTH CENTRAL JURISDICTION

BEARNES, FRANCES A.	Culver, Kans.	National College
BOLLINGER, GLADYS MAE	Millersville, Mo.	Alaska
*BOBB, EVANGELINE	Antlers, Okla.	
*FUGITT, AUDREY		Erta School
*KUEHN, IRENE	Alamota, Kan.	Helena, Montana
*MANN, UNA	Ponca City, Okla.	Navajo School
MORSANI, HELEN P.	Tolala, Okla.	Texas
*ORTIZ, ALICIA, R.N.	San Antonio, Tex.	El Paso, Texas
SANTILLAN, MARY LOU	Dallas, Tex.	Scarritt

WESTERN JURISDICTION

McCOY, ESTHER	Laramie, Wyo.	Alaska-3

CENTRAL JURISDICTION

*BLACKSHEAR, FRANCES	New York, N. Y.	Oklahoma City
CLIPPER, FLORA	Jefferson, Ind.	Harrisburg, Pa.

Methodist Prints

Missionaries and Deaconesses who were commissioned at the Church of St. Paul and St. Andrew, New York City, June 14, 1950

MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

GROWTH

1940	25,779 Societies
1950	32,991 Societies
1940	1,250,809 Members
1950	1,590,782 Members
1941	$2.38 per capita
1949-1950	$4.05 per capita

Reports of Birthday Celebrations

From several conferences come reports of the birthday celebration:

Detroit Conference at its birthday luncheon had a special table reserved for the husbands of the conference officers. No one knows how much the Advance is furthered by these loyal supporters of the Woman's Society of Christian Service who make it possible for their wives to give almost full time to their jobs.

The men, too, had their share in the celebration in Holston Conference. Let the conference Promotion secretary describe it:

"Following the Advance Ceremonial, we had the birthday party. The plan was to take the cake—a huge four-tiered one—into the basement where the party was to be. The cake weighed 130 pounds and could have been moved easily to the other room except for the fact the baker had placed it on a huge movable platform made of three 2x4's and this platform would not go through any of the doors except the front one through which it first came. So they took it around the church (after much measuring) to the side entrance. The baker had told us the first two top layers would lift off, since he had them on a ply board covered with wax paper and then iced. But four of our strong preachers could not make the top layers budge; however, they got such a grip on the cake that they lifted the whole cake and platform! So, they just cut the cake there, and I wager those preachers never had such a sweet time in their lives. . . ."

Preceding this gay birthday party there was a beautiful Advance ceremonial service. The conference officers reported briefly on the progress made in the ten years since 1940, grouping their reports around the ten objectives described in the March, 1950, issue of The Methodist Woman (page 22). Following each of the ten points, from the other side of the room came a district Promotion secretary, telling the plans for Advance along this particular line, placing a candle on the cake, and using the appropriate little rhyme suggested. As this conference has eleven districts, the eleventh Promotion secretary placed at the center the eleventh candle—the "one to grow on." Eleven little girls came in, each carrying a large poster (copies of the Annual Reports) and the Advance Symbol, for the future. Following the lighting of the candles by the conference president, the audience joined in the *Litany of Our Purpose* adapted from that given on page 24 of the November, 1949, issue of The Methodist Woman.

My Local Society Was Thrilled

"My local society today was thrilled with the Visitation Plan, and it was absolutely heartwarming to hear them talking over their weak spots measured by the candle-lighting goals in the March issue of The Methodist Woman, and making plans for strengthening. One point at which they had been lacking in achievement through all these ten years—well, they were just determined that they were going to start holding a children's additional session this summer!

"And isn't that just exactly what the plan intended—an evaluation of progress, by each society for itself? If others consider it as thoughtfully as my society did today, I know that Advance will take on new impetus."

Growth

And he grew in wisdom and stature and in favor with God and man.

One of the greatest tragedies is a stunted person—stunted intellectually or physically. The same might be said of other things—the Woman's Society of Christian Service, for instance. The possibilities for development and growth are almost unlimited and it is tragic when they are not realized. Perhaps the most comprehensive description of growth as it should be is the one telling of the developing powers of the child Jesus. He grew in wisdom—intellectually and spiritually, and stature—physically. And the result—in favor with God and man.

Constantly in these days of scientific study, we are analyzing everything in the universe, ourselves included. How about analyzing our Woman's Society of Christian Service? The end of a ten-year period is a good time to check on our growth. How would your society measure up? Can you check all the following in the "Yes" column?

YES
NO

Wisdom (an understanding of the needs and opportunities in my church, my community, my country, and the world.)

YES
NO

Stature (a larger, more inclusive fellowship — more women pledging their prayers, their service, and their gifts to help build a "world Christian community.")

YES
NO

Favor with God and man (Do I honestly feel God is satisfied with my society? Has my society grown in the respect of the church and community because of the worth of its program and the sincerity and breadth of its action?)

This study is a good vantage point from which to take the look ahead to the next ten years.

Advance means growth—growth in wisdom, in stature, and in favor with God and man.

ADVANCE 1948 1952 GIVING RECRUITING EDUCATION MEMBERSHIP WOMAN'S DIVISION OF CHRISTIAN SERVICE THE METHODIST CHURCH

ADVANCE CLIPPER

ISSUE 12 SEPTEMBER, 1950

WHAT DO WE MEAN BY UNORGANIZED?

When we speak of an "unorganized church" in connection with the Woman's Society of Christian Service, we mean a church which does not have *any* of the following:

1) A Woman's Society of Christian Service *or*
2) A Wesleyan Service Guild *or*
3) An individual member or group of members in each church who are enrolled in the circuit society *or*
4) A district member

This issue of the Advance Clipper has been prepared with the women of these unorganized churches especially in mind. The church stands as a bulwark behind the Woman's Society of Christian Service: and the society in turn enriches the spiritual life of the church. The two should be inseparable.

GROWING IS EVERYBODY'S BUSINESS

So it follows that birthdays are everybody's business, since they imply growth. In certain parts of the Orient, we are told, a birthday is a time to make presents to others instead of receiving them oneself.

After all, why not? An added year of life is cause for gratitude to God, and what better way of expressing it? Our Society's tenth birthday should be a time for sharing the joy of fellowship.

In St. Paul's Cathedral, London, a memorial tablet to the architect Sir Christopher Wren reads, "If you would see his monument, look around you." We might apply it here. If you would see the evidence of ten years' active living, look around you: at the million and a half Methodist women who have found a satisfying channel for service without which an earnest Christian must feel frustrated; at the young women who have found in full-time service here and overseas a task worthy of their talent and training; at the lengthened cords and strengthened stakes of an increasingly stronger society.

To those still outside this fellowship the society extends its birthday gift of welcome. We cannot have steady, consistent growth till every Methodist church has within it a member or members of the Woman's Society of Christian Service. Look around you. *If you are neighbor to an unorganized church, that is your birthday opportunity.* Growing is everybody's business.

The strength of the chain is in each perfect link

"EAST AND WEST ARE ONE" IN LOCAL CHURCH ACTIVITIES

The Woman's Society of Christian Service of Wesley Church, Penang, Malaya, held a "Dyak Fair" on the Anglo-Chinese School Grounds, in aid of the Dyak School in Borneo and a hostel for orphans in Malacca. (The Dyaks were head-hunters, not so long ago.) The members contributed various kinds of food, from edible birds' nests to ice cream. . . . The children had their share of the day's fun with the fishing-pond, maypole dance, and pinning the donkey's tail. The fair wound up with a cinema show, "Tarzan Escapes."

From the Malaysia Message, November-December, 1949.

A GOOD RULE WORKS BOTH WAYS

The question has been asked:

> **If an organized society offers to visit an unorganized church, and the visit is declined, will it count as a visitation if the would-be visitors turn hostess, and invite the women of the unorganized church to visit *them?***

If this seems the plan that works, in a particular instance, and the object is achieved of bringing the two together and creating an interest which may lead further, the answer is Yes. But let us be sure of certain things: that the utmost effort has been made to follow the original plan before changing it; and that the program of the day be prepared with these special guests in mind, providing whatever will be of greatest inspiration and enlightenment to them.

A return visit is likely to be suggested, after this initial step has been taken. On that occasion—or before, if there is indication that an organization is likely to grow out of the first acquaintance—a birthday cake with *four* candles might be provided. These would represent the four goals of the Advance, reduced to their simplest terms. The four couplets applying in this case, selected from the ten sent out under "Suggestions for Birthday Visitation," * would be, probably, numbers 1 (membership), 6 (spiritual life), 7 (giving), 10 (recruiting).

* See THE METHODIST WOMAN, March, 1950—page 22.

The Status of Women secretary of Trinity Methodist Church, Knoxville, Tennessee, sent in the following song, saying, "Your leaflet, *Oh, Yes, You Can*, induced me to write this." A few minor changes have been made.

(The leaflet referred to is a free leaflet, answering ten familiar reasons offered for not becoming a member of the Woman's Society of Christian Service.)

"OH, YES, YOU CAN"

(to the tune of "Does Jesus Care?"—page 66, *Upper Room Hymns*)

1. Do you want to serve where there's work to do,
   Too heavy by far for a few,
   As dangers threaten and sins beset
   And God is calling for you?

Chorus

Oh, yes, you can; oh, yes, you can.
Come join in the work to do.
God can not spare any,
He needs the many
To say, "Oh, yes, you can."

2. Do doubt and fear assail you, lest
   Your part you cannot do?
   Is your talent wasted, and joys untasted
   While God is calling for you?

3. "The harvest is white," the Master said,
   "But the laborers indeed are few."
   Awake, arise, a crown is the prize,
   Waiting in heaven for you.

4. Are you so deaf that you cannot hear
   Or blind that you cannot see;
   Or will you say, without delay,
   "Here am I, Lord, send me"?

CAN YOU TELL, WITHOUT LOOKING? IF NOT—JUST LOOK HERE!

1. What other organizations for Methodist women are officially sponsored, besides the Woman's Society of Christian Service?

2. How long has it been in existence?

3. Has it grown according to expectations?

4. Is it confined to the United States?

5. Are the figures of membership those for the whole world?

6. Is it an independently organized body?

7. What are the membership dues?

8. Will my gift of money be absorbed in the expenses of administration, since this is so large an organization?

9. How may I learn something about the places where my money goes?

10. How shall we account for the increasing strength of the Woman's Society of Christian Service?

1. None. The Woman's Society of Christian Service is the only organization for Methodist women which is prescribed in the *Discipline of The Methodist Church.*

2. Ten years. It was organized in 1940.

3. You decide—after reading the boxed items all through this (September) issue of THE METHODIST WOMAN.

4. No. There are Woman's Societies of Christian Service in practically every field where the Woman's Division of Christian Service has work.

5. No. They are for the United States only. As yet, no complete and accurate figures are available for the total membership of societies overseas.

6. No. In the Board of Missions and Church Extension, there are four Divisions—the Division of Foreign Missions, the Division of Home Missions, the Division of Education and Cultivation, and *The Woman's Division of Christian Service.* The Woman's Division is also related to other boards of the church in a cooperative way.

7. No specific dues are required. Each society may decide for itself the basis for membership, financially speaking. The requirements for membership are service, prayer, and a gift of money—annually.

8. By no means. The total cost of administration and of Education and Cultivation last year was only eight and seven-tenths cents, out of each dollar of cash receipts. Those who administer your gift hold this duty as a sacred trust.

9. From THE METHODIST WOMAN and WORLD OUTLOOK; the four study books each year; the monthly programs in *Program Material;* the Annual Report; and many leaflets on specific subjects.

10. "Now abideth service, giving, and prayer: and the greatest of these is prayer."

WHEN THE LETTER CAME

MRS. AVERAGE-WOMAN LOOKS AT BOTH SIDES OF A QUESTION

I was just in the middle of making a boiled icing when the letter came. Butch, our ten-year-old, came bursting in with it, and with the news that school was out early—which pleased him more than it did me. He woke the baby when he slammed the door. So, it was not the most auspicious moment for me to open a letter asking me to do one thing more—which I must admit was my first reaction. And I wished, too, that the pastor wouldn't always turn things for the women over to *me*.

". . . The fellowship of our common task. . . ."

As I read those words some of my tenseness eased up. It helps to know that Christian women—church women—everywhere—are engaged in a "common task." Some in offices, some in schoolrooms; I, like thousands of others, in my happy, door-banging, baby-crying home. "Our common task." Yes, I like that sound of belonging.

". . . I understand that you have not yet found it possible to organize as a Woman's Society of Christian Service. . . ."

"Aha!" I thought. "So that's it, is it? No, we haven't. And you're quite right, that we have been approached on the subject before. But we can't do everything—though a few of us nearly do, now, it seems. *Blank* Church would just about fold up if we let go."

The letter, though, was one jump ahead of me.

". . . That is the last thing we would wish to have happen. . . . But we have never had a case reported where this has been the result. . . ."

I was quite intrigued. This was getting to be quite a conversation between the writer and myself. And so far I had to admit she was winning out. I relaxed a bit more and read the next paragraph.

". . . Whether it is in Nome, Alaska, where they have just started two new ones; or in Hawaii . . . or at home in our own conferences. . . ."

"Well," I thought, "that doesn't prove anything. Probably in Nome life is so cold and bleak they're glad to go to church for diversion. And in Hawaii nobody works anyway, so they have lots of time." But I began seeing them in my mind: groups of women all over—in the membership of the one world-wide society planned for Methodist women, even in remote places—and *Blank* Church left out.

I tried to be honest about it and think why we hadn't organized—and truly I couldn't think of an adequate reason. We are few; but even *one* woman can belong as a district member. And there are six of us that the pastor calls on whenever something needs doing. So—we could have the five officers required to be a society under the Modified Plan and one member over. What a workout that one would get, with five of us on her neck! I chuckled to myself at the fate of whoever of the six should refuse to take an office, when we organized. Yes, I said, *"when,"* not *"if."*

The paragraph about a worth-while, interesting monthly meeting almost clinched my decision.

". . . A planned program can add value . . . something to build a meeting around. . . ."

I wavered again just for a moment. It sounded like a lot of work, and it is true we don't have much margin of time. But —

". . . Material for this is prepared each year to meet the need of all groups. . . ."

If other people can, we can. *Of course,* we can. We ought to keep ourselves growing mentally, even if only so our children don't get ahead of us, with today's schools doing such wonderful things for them. Of course we have the P.T.A. and other organizations, but this wouldn't duplicate anything else. It would supplement them in a really needed way.

". . . With always a short worship service. . . ."

That struck home. We had tried family worship when we were first married. But when Butch was born and then the twins and now the baby, the family altar dropped out of the picture. Yet really with a growing family is when you most need all that. If we women had a devotional service together, I could get help for my own home, as well as for myself. I guess that settled it.

". . . Nothing would give your pastor more encouragement. . . ."

I wonder. Yes, I believe that is so. Provided he is assured that our church won't lose out in service, I believe he would be happy to have us inside the great circle—a link in the golden chain of Methodist women who "belong" as intended; and he would help us take this step. I'll ring him up. And then I'll call the other five.

(Note: Through the cooperation of the pastors, a copy of the letter referred to will be put in the hands of the women of every "unorganized" church.)

EVERY DOT A CENTER OF ACTIVITY

MRS. CLOIE E. UHL, Promotion secretary of Central Kansas Conference, prepared for use in her own conference and took with her to the Assembly at Cleveland a large wall map of Central Kansas Conference, visualizing the Woman's Society of Christian Service organization

A blue disk marked each Woman's Society.

A red disk, each Wesleyan Service Guild.

A gold disk, each 100 per cent society.

A green disk, each district member.

A gold star, each district which had done 100 per cent reporting.

Every woman could see readily the status of her own church.

We reproduce the map here in miniature, similarly as with the map of Pittsburgh Conference in the May issue of THE METHODIST WOMAN, for several reasons:

1. To demonstrate the amount of painstaking work which the officers in the field of Promotion do voluntarily, for the furthering of the society.

2. To pass the suggestion on to other conferences or districts.

3. As a symbol of the "everywhere-ness" of the Woman's Society. See it through the eyes of your imagination. What looks like a dot from a distance, is in reality a group of women with the same opportunities and problems that confront you.

100 PER CENTERS

The following Woman's Societies of Christian Service report every woman member of the church member of the society:

Listing is by *Conferences*—

Erie: **Brookville District—Zion (Brookville)**

Northern New York: **Mohawk District—Prospect.**

Holston: **Chattanooga District—Wauhatchie, Cave Springs, Morgansville, Kleppers Chapel (Rogersville) Graham's Forge, Mountainview, Oliver Springs, Shouns Galena.**

Michigan: **Big Rapids District—Pompeii, Fulton Center (Perrington), Dale, (Beaverton), Center (Rosebush) Elbridge (Mears). Grand Traverse District—Hollister**

Central Kansas: **Concordia District—Pleasant Plain Logan, Dodge City District—Belpre. Hutchinson District—Plevna, Triumph. Salina District— Bridgeport. Wichita District—Ebenezar, Chelsea, Haysville. Winfield District—Burchfiel.**

Oregon: **Forest Grove District—Marquam.**

Chattanooga District, Holston Conference, **is 100 per cent organized.**

A survey of the *Iowa-Des Moines Conference* revealed fifty 100 per cent societies. These have not been previously printed. We take pleasure in giving the entire list below:

Boone District—Bowman Chapel, Greenbrier, Maple Grove, Scranton, Slater.

Burlington District—Winfield, Marsh, Tiffin, Sperry, Birmingham, Embury, Long Creek, Spring Grove, Champion Hill, Keosauqua, Prairie Gem, Spangler, Oakville.

Council Bluffs District—Bethel, Hazel Dell, Henderson, Hillsdale, Marne, Monroe, Pine Grove, Riverton, Spring Creek.

Creston District—Blackton, Brooks, Clearfield, Earlham, Garden Grove, Lorimor, Mount Etna, North Grove, Weldon, West Star.

Des Moines District—Pleasant Prairie, Spring Hill, Melcher, Cambria, Peoria, Dallas, Columbia, Zion Pershing.

Ottumwa District—Cedar, Deep River, Freemont, Sheridan, West Grove.

THELMA STEVENS, *Executive Secretary*

Information and Action

To Local Secretaries of Christian Social Relations and Local Church Activities—

Dear Friends:

September begins many responsibilities for members of Woman's Societies and Wesleyan Service Guilds, who have been occupied in various ways during the summer months. Some of you will have attended your Conference School of Missions and Christian Service or some district institutes to get new ways of work. You have come back to begin again with new commitment and enthusiasm. These four pages of THE METHODIST WOMAN attempt to point out certain things that need to be done.

1. *The Monthly Program materials* for 1950-51, found in the booklet "Thy Saving Health Among All Nations," * should be a very familiar resource in your society or guild. You as a member of the program committee will find many opportunities to work constructively through the program committee to implement many of these programs. Your own committee on Christian Social Relations and Local Church Activities should study this program material and make helpful suggestions to the program committee.

2. *The National Citizens' Roll Call of Methodist Women* should be in full swing by October 1. Your jurisdiction, conference, and district secretaries of Christian Social Relations and Local Church Activities and Status of Women will have sent letters of guidance to local societies. Your secretary of Literature and Publications will probably already have ordered copies of the leaflet, *Where Does Christian Citizenship Start?* * ($1.75 per hundred). You should have *one* leaflet for every woman member of your *local church.* (*Note:* A few extra for the men might be good!) The next two pages of this issue of THE METHODIST WOMAN will tell you one way to get your Roll Call under way. (*Note II: This National Citizens' Roll Call of Methodist women* has *no* connection with the Ecumenical Register being promoted by Councils of Church Women. You should know about both!)

3. *United Nations Day on October 24, 1950,* should already be on your calendar of activities. On page 28 of this issue of THE METHODIST WOMAN you will find some helpful suggestions as you work with other agencies of your church and community to make plans for this observance. Your committee on Christian Social Relations and Local Church Activities should become acquainted with these suggestions and use all channels to promote the idea.

This will be a good time to order the new pamphlet, "A Christian's Primer of the United Nations," from Literature Headquarters. Price, 25 cents. Use the material found there for studies, discussions, special programs for general church groups as well as circles and extra sessions of Woman's Societies. United Nations Week may be a good time to begin its widespread use in your local church.

4. The *Assembly* of Methodist women held in Cleveland last April gave to all of us some rich resources for widespread use. Many of you have already ordered the filmstrip of the Assembly entitled "Swinging Toward the Light." Watch for an announcement of the three pamphlets growing out of the Assembly emphases on (1) Christian Faith for a World in Revolution. (2) Human Rights and (3) World Missions. Use them for special studies, and as resources for many group meetings and programs of your church, Guild, or Woman's Society.

5. You read some months ago about the Supreme Court Rulings on the admission of Negroes to the University of Texas, the University of Oklahoma, and the railroad dining car service to Negroes in states practicing separation of races. This ruling marked a great stride forward in the nation's effort to rid itself of discrimination and segregation in all forms. You may be interested in knowing what laws your state has that relate to race or color. Every one of the forty-eight states has some kind of law in this field. Some attempt to protect civil rights and others provide for segregation. One state has both! Why not order the new book by Pauli Murray, *States' Laws on Race and Color** (price $4.00). This is the first attempt made to put under one cover those laws that relate to race and color. Why not ask your society or guild to also place a copy in your public and high-school libraries and in the college or university or Methodist institution nearest you?

May I close with this excerpt from the message of Bishop Arthur J. Moore at the Assembly: "We must avoid all compromises in either creed or life which tend to obscure or tone down the Christian gospel. . . . The world needs the message of Jesus Christ." This urgent challenge may be good to remember when we face a world that calls for new concepts and new practices.

Sincerely,

THELMA STEVENS
ELEANOR NEFF CURRY
DOROTHY WEBER

P.S.—Does every member of your committee subscribe to THE METHODIST WOMAN?

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

"DEAR FRIENDS: WE ARE ALL READY"

A Skit on the National Citizens' Roll Call of Methodist Women

By MRS. CLIFFORD A. BENDER,

Official Observer for the Woman's Division of Christian Service at the United Nations

Attention—Because it is a very simple production, this skit will need an introduction by one of your members, explaining the setting and that the Christian Social Relations secretary is reading from a letter she has written. Also do not forget that a skit always can be altered and "local color" added to fit your local requirements.

SCENE — *A meeting of your Woman's Society of Christian Service. Your secretary of Christian Social Relations and Local Church Activities sits at a table on stage or platform writing. She looks up and begins to read musingly from her letter.*

C.S.R. SECRETARY: Dear Friends —we are all ready to launch our National Citizens' Roll Call of Methodist Women. In fact, perhaps I should say that it *is* launched —and no one could be more surprised than I am! I'll have to confess that when I read about it, I said: "It's a wonderful idea, but I'll never be able to get my society interested."

But I always try to follow the suggestions that my conference secretary makes—so I called Frieda Martin, our Status of Women secretary, and I said, "Frieda, it says here that the Status of Women and Christian Social Relations secretaries will work together on this. How about coming to my house and doing some planning over a cup of coffee and some of my mother-in-law's chess pies?" I knew that the chess pies would bring her even if the Roll Call didn't.

I needn't have worried, though, she was as much interested in the Roll Call as the chess pies. "This is something that I can really let myself go on," she said, and I hoped that she meant the Roll Call.

Well, Tuesday saw her standing up in the meeting to explain the Roll Call. I figured that it would be good for her to start it off, and that my part would come later when we began to talk about getting active on at least one issue. She did a good job of explaining it, too, but that's not what I'm writing to you about. I'm sure that women all over the country have done a good job of explaining it to their societies. What I'm writing to ask is: Did any other society react to it as wonderfully as mine did? (*She was just finishing her explanation; during the last few words a woman* [THE STATUS OF WOMEN SECRETARY] *has walked slowly to the front of the stage. She has her hands full of Roll Call leaflets. She speaks*—)

STATUS OF WOMEN SECRETARY: And that was the way that it was launched out at the Assembly at Cleveland—that whole auditorium of Methodist women from all over this country of ours rising to their feet to show that they believed that this idea of getting every Methodist woman to be a registered, informed vocal voter was a truly Christian project and that they intended to do something about it! And we would fail the spirit of our Woman's Society if we didn't do something about it right here in our town. Now, women, what do you think it means to us?

C.S.R. (*looking up from her writing again*): That was just a rhetorical question. She intended to answer it herself as soon as she got her breath—but what do you suppose happened? Dr. Jamison's wife, who didn't come to our meetings very often, although she never missed church and has had a Sunday-school class for years and was one of the largest missions givers in our church, happened to be there that day and she got to her feet right then before Frieda could go on. Frieda gulped and said:

STATUS OF WOMEN: Why—er—yes, Mrs. Jamison—

MRS. JAMISON (*rising from her seat in the audience and going up to platform*): I can tell you what it means! At least what it could mean, and what I hope and pray it will mean. It means that at last we can have some adequate care for mentally deficient children in our state. Do you know that we rank seventh from the bottom of the list of states in our care of these children? It's really a disgrace. There are things that could be done—

MRS. BROWN (*also rising from her seat in the audience and going to the platform*): You are absolutely right. I had never thought of our Woman's Society doing anything about it, but as I listened to Mrs. Martin talking over our responsibility as citizens, I looked down at the cover of this leaflet that she passed out and saw a state capital. Do you notice that it looks a great deal like ours—with the national capital and the United Nations headquarters rising behind it? And I thought that if Methodist women got behind a drive to help these children something could really happen. (*Stretches out her hand to Mrs. Jamison*) Ellie Jamison and I heard a very painful story on this subject last night and it's more on our minds than usual today, but we've all known of the need. Probably every one of you knows of a case nearly as pitiful as the one that came to our notice last night. If we Methodist women could just start it, I know that everyone else in town would be glad to come in. No one would doubt the need; there's money for other things—there could be for this!

MRS. TAYLOR (*coming up to join the others*): Yes, it's a good cause and I can think of a number of others—local and state and national—and there are even a few things that we might do to help the U.N. But aren't we getting a bit

previous and putting the cart before the horse? What I want to ask (*she turns and faces the audience squarely*)—what I want to ask is how many of you ladies are registered so that you can vote. Go on, raise your hands—I'd like to see whether I'm right. That's just about what I thought—not half of us are registered voters. If you want to change the state's program for care of mentally deficient children, you'll have to go to politicians and elected officials. How much do you think they'll be impressed when they find out that we are nonvoters by choice?

MRS. JONES (*coming up to the platform):* I think you are right. I'd like to work on this and I'll be glad to register, only I don't rightly remember *where* we register or *when.*

STATUS OF WOMEN: Now that's one thing that *I* can tell you. Our registering is done—(*finish this sentence by giving the place and dates of registration in your own community.*)

MRS. TAYLOR: Fine! Now we know what to do (*turning to* STATUS OF WOMEN SECRETARY). You check me and see if I've got this right. First we get registered, and as soon as we do we tear this coupon off the leaflet and hand it to you. You can have mine now just as soon as I write my name on it, because I'm already registered (*suits action to words.*) The last one you won't get until we all vote at the next election, but this reminder one we tear off and keep for ourselves. I'll take mine home to remind me to get busy on some of my friends and neighbors who aren't registered. I'll stick it in my mirror tonight and by tomorrow all of my family will have read it and they'll take great pleasure in reminding me, so I'll have no excuse for forgetting—And just so I don't forget to put it on the mirror I'll pin it right on my dress now. Does anyone have a pin?—I saw the membership chairman with some when we first came in (*membership chairman comes forward with a box of pins and hands one to her*).

MRS. JONES: I want one, too—and I need to pin mine on more than she does because I'm not registered!

MRS. TAYLOR: Doesn't someone else want one, too? (*Membership chairman gives them to those on platform and then passes down aisle giving them to those who want them.*)

MRS. BENTON (*coming forward*): There is one thing that bothers me. We are all going to register so that we can vote in the fall, but whom are we going to vote for? How are we going to know whether the candidates believe in the things we believe in?

MRS. THOMSON (*joining them*): I'm new in town and maybe I shouldn't say anything, but in the town where I used to live we had candidate meetings before election. We decided what issues we were interested in and we asked the candidates how they intended to vote on them and sometimes we were surprised. I know the first year we had a candidate's meeting we had the most popular candidate for (*use name of local office in your town or county*) at our meeting and although everyone had thought he'd win the election he just didn't! We women had found out some very interesting things about his opinions on schools and local option and gambling, and we'd told our friends —yes, and even our husbands! A much less known man with better ideas won that election!

MRS. TAYLOR: That's it. Candidates' meetings are just what we need.

MRS. BENTON: But all of this, to be effective, requires more than just the women of our own church. Mrs. Brown started in by saying that if we started it, the others would come in. Now just exactly how shall we do that?

MRS. JAMISON: Just exactly the way we did when they had the flood over in Littletown. You all remember—there wasn't any time to lose if we were going to get the help there that they needed. We called all the representatives of organizations together and formed a central committee. We could do that again. We could pretend that this is a disaster calling for action—as a matter of fact, it is!

MRS. TAYLOR: I move that our president name a committee to get in touch with every organization in town.

MRS. JAMISON: It isn't too soon to be thinking about a special study, so that we'll really know what ought to be done. Let's be sure to have our Christian Social Relations Secretary and some of the people who do her kind of job in other organizations on the committee so that we'll get sound information on the best kinds of care for these children, the best methods of financing it and such—and Frieda Martin ought to be on, too, to work on methods of getting registrations and voting information around.

C.S.R.: And so you see it *is* launched,—and I thought maybe you'd like to know how much our society likes the National Citizens' Roll Call of Methodist Women.

Always faithfully yours,
PHOEBE HUNTER

Secretary, Christian Social Relations and Local Church Activities for (give the name of your church)

Tangible Progress in Concern for World Peace

The U.N. seminars held between September, 1949, and June, 1950, were attended by 851 persons. These seminars were directed by Mrs. Clifford A. Bender, the Woman's Division official observer at the United Nations.

The next seminar is scheduled for October 31-November 3. Why not send a team from your local church?

"Let There Be Peace"—
Your Community Celebrates U.N. Day

THIS year's slogan for United Nations Day—"Let there be peace"—comes almost as a prayer to the lips of people everywhere.

Five years have passed since the day in San Francisco when the charter was signed—five difficult years when nothing came as easily as we, in the enthusiasm of the days when we were first free from the horror and burden of war, thought that it would. And yet, looking back on those years we see a pattern of increasing United Nations effectiveness in the sore spots of the world. We see five million children whose lives have been saved by the United Nations. We see a medical program started for the half of the world that has only one doctor to every 12,000 people. We see a technical assistance program passed unanimously by fifty-nine nations. We see the world's first international definition of human rights. This is a most appropriate time to renew the pledges that we made at San Francisco and to show how resolutely we place our interest and work on the side of international cooperation and service to mankind.

United Nations Day remains the only day of dedication to peace and progress which is honored throughout the world in countries of widely different heritage and habit. Its observance has become an international tradition. Last year it was celebrated in various ways in forty-four countries.

There are three important ways in which we may hope that each community will express its concern for the welfare of mankind by celebrating United Nations Day: with prayer, adequate publicity about the day and its significance, and community participation and education. Suggestions for materials are listed under these three aims as follows:

1) PRAYER that becomes significant enough so that it lifts the spirit of the whole community and aid it in a rededication could be accomplished by a union service in which a U.N. flag or a set of the flags of its member nations is dedicated for community use. Failing this, an individual church could enrich its life with a prayer service and dedication of flags. "A Pledge to the United Nations," a pledge set to music, is available at 50 cents from Rulon Jones Publishing Co., 3178 Acacia Avenue, San Bernardino, California. As an irreducible minimum, one church in the community should be open for prayer.

Sunday, October 22, has been designated by the Federal Council as World Order Sunday. The Federal Council Message for the occasion is available in quantities and a leaflet of worship suggestions for the pastor has been prepared.

Another source of material for the pastor will be *Program Suggestions for Churches, Synagogues and Other Religious Organizations,* from Church Peace Union, 170 East 64th Street, New York, N. Y.

2) PUBLICITY would include:

(a) *Posters and exhibits* in prominent places in town. For special U.N. Week and U.N. Day posters write to the American Association for the U.N., 45 East 65th St., New York, and to United Nations, Lake Success, N. Y. Letter stickers, car stickers, and envelope stuffers will be available from the American Association for the U.N. Local Girl Scouts, Boy Scouts, Chamber of Commerce, and others can be asked to cooperate in putting U.N. exhibits in store windows. The baker might put in a place of honor in his window a big two-tiered cake with *Happy Birthday UN* and a U.N. flag on the top and the flags of the member countries ranged around it on the second tier. The cake might later be cut at a community celebration.

(b) *Radio material.* Most radio stations do not know how much U.N. material they can get free. Tell them that the Radio Division at Lake Success will have a special U.N. Day script and that this would be a good time to begin using one of the regular U.N. broadcast features such as "Memo From Lake Success" or U.N. Album." Perhaps your local station would let you try your hand at putting on a U.N. panel discussion or skit.

(c) *Material for your newspapers* can be secured free from the U.N. Clipsheet, Press Department, Lake Success.

3) OPPORTUNITIES for information can be provided by:

(a) *Films and filmstrips.* This is an appropriate time for your town to see the new Screen Magazine Nos. 1 to 4 (rent—$2.50 a day apiece) and the Documentary of Human Rights, rent $3.00 a day. Write to U.N. Film Distribution Unit, 1600 Broadway, New York, for nearest distributor. Filmstrips of special interest are "Universal Declaration of Human Rights" and the new (as yet untitled) one for use in connection with U.N. Day. These can be secured free by organizations, *not individuals,* by writing to Film Division, Lake Success, New York.

(b) *A skit or play* prepared by local dramatic group might be presented at the October meetings of all organizations or at a community celebration. Suitable material would be the skit "We Build for Peace," THE METHODIST WOMAN, January, 1950, and the play *United We Stand,* by Beryl Proctor Fenstemacher, United Nations Association of Chicago, 116 Michigan Avenue.

(c) *Study groups* might be organized during the period preceding U.N. Week. Suitable material might be *A Christian's Primer of the United Nations,* 25 cents, available from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio, by September 15.

(d) *Distribution of U.N. leaflets* by volunteers on street corners and in banks, etc., brings good results.

ELIZABETH STINSON,
Secretary

Field Literature

By MRS. HARMAN R. CLARK
In charge of Woman's Division Literature Salesroom, New York

INCREASES 1940-1949	1940	1949
NUMBER OF CLASSES GRANTED JURISDICTION RECOGNITION	3,464	6,893
NUMBER OF BOARD OF EDUCATION CREDITS EARNED	300	5,848
NUMBER ATTENDING SCHOOLS, INSTITUTES, SEMINARS, ETC.	7,737	533,187
NUMBER OF STUDY CLASSES	5,000	35,548
NUMBER OF LIBRARIES	2,679	13,381
NUMBER USING WOMAN'S DIVISION PROGRAM BOOKLETS	13,807	38,031

"Lift Your Eyes and Look on the Fields"

A COLORFUL harvest is before those who lift their eyes and look on the fields of the Woman's Division of Christian Service.

Each Field Leaflet, a Spokesman for God

Have you discovered how clearly His voice is heard through the printed message? The written words, accompanied as they are by living pictures of the people presented, bring a warmth of feeling as well as a knowledge of their needs.

Program Materials, 1950-1951. "Thy Saving Health Among All Nations"—this theme touches all of life because it is vital to all. Through the programs and supplementary materials, the Woman's Society member discovers the needs of the fields at home and abroad. Choice and colorful as the autumn leaves are the attractive leaflets planned to enrich the programs and theme. Packet 60 cents.

His Healing Touch. Both in design and content this pamphlet presents time exposures rather than hasty snapshots of the healing work of the Home Department. 40 cents.

Test Your Vision to Discover How Well You See

Mary Johnston Hospital * (Manila, Philippines). Lift your eyes to follow the rewarding pathway of healing leading to the new building of the Mary Johnston Hospital.

*To Bring a Brighter Day.** Look upon pictorial scenes of women and children of Korea as they turn toward the light of Christ.

*Christians in China Today.** Focus your attention upon ways in which Woman's Society members may now uphold Chinese Christians.

Thy Kingdom Come . . . in Burma * and *Christianity Advancing in Japan.* 35 cents. Illumination needed! Situation critical! The harvest is white—the laborers too few! Pray ye!

Farthest North and Farthest West * (Nome, Alaska). Lift your eyes and look at the new building, and the new equipment purchased with Week-of-Prayer money.

Lift Your Eyes and Look Upon Rural America

*Rural America.** Open your eyes to see beyond the fields to the needs of the people of rural America.

In Town and Country. Open the door of your heart so that you may experience a little of the "feel" of what is being done by the Bureau of Town and Country Work to help make Christian a vast and fertile field. 45 cents.

*Mississippi Rural Center.** Do you know of the center which was built by love, love in the hearts of Christian people who want brotherhood to become a reality?

Light for Mining Communities. You will enjoy a tour of the work sponsored by the Woman's Division of Christian Service in mining communities. 15 cents.

How Fare the First Americans? The pictures alone will touch your heart and cause you to increase your efforts in providing adequate medical service for the first Americans. 15 cents. Read also *Facts About American Indians* * and *Methodism Among the American Indians.*

Enlarge Your Vision to See the Near East

Pakistan. Look at the Land of the Crescent and the Five-Pointed Star. Have you seen the radiated happiness of the Christian home in Pakistan? 10 cents.

The Challenge of Faith. Lift the eyes of your mind to read with appreciation of Christian opportunities in Moslem lands. 20 cents.

*The Status of Women in Moslem Lands.** There is romance in the study of Eastern women today.

*My Visit to North Africa.** View through the eyes of a Woman's Society traveler the centers of work of the Woman's Division.

Encircle the World With Prayerful Vision

Week of Prayer and Self-Denial Literature—1950. Use the handbook as a telescope to bring the distant projects into view. The worship service will work a quiet miracle in your heart. The poster will give insight into needs and shed light on the path that leads to the program meeting. The offering envelope will become the channel for His healing touch to reach fields white unto harvest. The prayer card will bring before your view the recipients of the gifts so that you may lift your heart in prayer for them.

Prayer Calendar, 1950-51. This calendar will provide the lens through which you may visualize the deaconesses and missionaries at their appointed tasks as you pray for them and the work. 40 cents.

Tenth Annual Report of the Woman's Division of Christian Service. 50 cents. Through this mosaic of colorful light, you can see an outline of all the work of the Woman's Division around the world.

* Free for postage.

The above materials can be secured at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or the Distributing Offices.

Appreciation

Dear Guild Friends:

It is impossible to tell you how great was my surprise at the Saturday night Cleveland Dinner Guild Meeting! To have achieved the original goal of one thousand dollars for two scholarships, one for Scarritt, and one for the National College, would have been wonderful. But for the fund to reach nearly ten thousand that evening, and since then to have gone well over eleven thousand dollars leaves me without words to express my appreciation.

You could not have done anything that would mean so much to me, or to the Guild, as this direct and practical plan to get more Guild members into mission service at home and abroad.

Moreover, you are helping me personally to fulfill a lifelong desire. I wanted to go to the mission field myself. May I feel that I go in spirit through every Guild member who answers the call?

May God bless each one of you and guide you in his way, whether you go into special mission service, or make it possible through these scholarships to help others to go. Each Guild member in her Christian vocation, whether secular or religious, is needed to bring the kingdom of God on earth.

With deep gratitude,

Marion Lela Norris

NATIONAL CITIZENS' ROLL CALL

It is recommended that it be the responsibility of every Methodist woman in Society and Guild to join in the National Citizens' Roll Call of Methodist Women:

a) To enroll every society and Guild member before the coming election.

b) To study issues of the election.

c) To register and vote in the election.

We hope every Guild will make use of the Skit on the National Citizens' Roll Call, "Dear Friends: We Are All Ready," on page 26 of this issue—VELMA JETER, chairman *Status of Women.*

New Guild Projects

At the Executive Meeting of the Woman's Division, the following decision was reached by the Guild and Woman's Society members concerning the methods of sending in money for the two special projects that were voted at the Cleveland Guild Weekend last April:

Marion Lela Norris Guild Scholarship Fund

1. That the Marion Lela Norris Scholarship Fund be continued as supplementary giving through regular channels of the Woman's Division of Christian Service for two years on an experimental basis, with the hope that, if practical, within that period of time the Fund may be made a part of regular appropriations.

2. That the Woman's Division of Christian Service set up a special committee to administer this Fund. The committee shall be composed of the following: two representatives each from the Standing Committee of the Wesleyan Service Guild, the Home Department, the Foreign Department, the Personnel Department, with the treasurer of the Woman's Division ex officio.

The consultants for this year shall be Dr. Lewis B. Carpenter of the National College for Christian Workers and Dr. Hugh Stuntz of Scarritt College.

3. That there be a continuing evaluation of this project, and that a report be given to the Woman's Division of Christian Service in June, 1952.

Nurses' Home in Seward, Alask

That the Missionary Project fo the erection of the Nurses' Home i Seward be a two-year project whic will mean contributions of approxi mately $15,000 each year.

Each local unit will receiv pledge credit for all money sent i through the regular channels, *pro vided it is reported properly an carefully designated for this Fund*

IMPORTANT NOTE:

Through regular channels mean that the Guild treasurer lists th amount sent in by the Guild on th Local Unit Remittance Blank Form A, and sends both blanks an money as directed at the top o Form A.

Carefully designated means tha the amount the Guild is payin toward the Scholarship Fund shoul be listed on the front of the blank and that the amount and designa tion of the gift should be given o the back of the blank under "Sup plementary."

Money for the Nurses' Home i Seward, Alaska, should be liste under "Other W.D.C.S. Projects on the front of the blank, and th amount and designation of the gif should be given on the back of th blank under "Missionary Projects."

The superintendent of Seward General Hospital, Miss Ruth Mur rell, has expressed appreciation t the Guild for its plan of assistanc in the building of the new Nurses Home, and for the immediate aid through the Cleveland Guild Week end offering of $371.

WESLEYAN SERVICE GUILD GAINS

Year	Total Units	Total Members	Total Giving for Missions To Woman's Division	Per Capita
1942.....	2,135	39,326	$112,908.34	$2.87
1946.....	2,909	57,137	235,878.95	4.13
1950.....	4,298	122,005	388,671.88	3.19

FALL 1950

WORLD FRIENDSHIP BULLETIN

EDITED BY RUBY VAN HOOSER

Secretary of Children's Work

Philip Gendreau, N. Y.

"I WAS GLAD WHEN THEY SAID UNTO ME, LET US GO INTO THE HOUSE OF THE LORD."

—*Psalm 122:1*

FOR CHILDREN'S WORK

CHILDREN WILL LEARN OF THE CHURCH AT WORK IN TOWN AND COUNTRY

PURPOSE

To discover how the church of Christ is trying to minister today to the millions of people in the United States who live in small towns and in rural areas—such is the general purpose of the missionary emphasis about which boys and girls in Methodist church schools will study during the year 1950-51. The children will find out that:

More than half of the people in this country and sixty-five per cent of the members of Methodism live in small communities or in the open country.

The church in which the children worship along with other Methodist churches takes the teaching of God's love to places in town and country in new and interesting ways.

New churches are established when people need and want them.

This work, extending from north to south, and from east to west, is a part of the missionary program of The Methodist Church all around the world—a program in which children may share.

CHRISTIAN WORKERS TAKE THE MESSAGE

Endeavoring to serve people in out-of-the-way places, difficult to reach, are many ministers, deaconesses, and other Christian leaders. In this connection, Miss Evelyn Green, a deaconess of the Town and Country Bureau who is working in the Indian Mission of Central Oklahoma, writes as follows:

"Have you been in the country many miles from a town or from a paved highway? Have you ridden over roads that go up and down, around sharp corners, through creek beds, and over many, many stones, some of which are very large and some very small? Have you been in homes where the newspaper or the Bible is read by the light of the kerosene lamp? Have you visited in the country where the homes are miles apart and hidden in the woods; where transportation is by foot, horseback, wagon, and occasionally by a car? Will you visit with me in this hilly land where the creeks are filled with fish? If so, you will meet black-haired, round-faced, dark-complexioned, black-eyed Cherokee children who are living on the land their grandfathers and great-grandfathers were given by the government many years ago."

It is about her work and that of others with these same eager boys and girls in church school, in home, and in friendly group activities that Miss Green tells many fascinating stories.

IN THE BAYOU COUNTRY

Describing another attempt of the church to tal the Gospel to rural areas, the Reverend E. L. Tatur a minister in the Louisiana Conference, says in par

"In the bayou country of Louisiana, you will fir many people living on houseboats or 'camps.' Th houseboats are tied up along the banks of the bayou Some of the people live in sight of a town or con munity, but many more people live from three twenty miles from town. All of their travel to an from shopping centers and churches is by boat. Th Methodist Church is at work in these areas. Th work is twofold in nature. First, there is the matt of keeping the church before the people and encoura ing them to attend the churches in town as often possible. Then the church goes into the bayou area with vacation church schools and with church servic in the homes of the people. Because of the fact tha the bayou people live so far from church and becaus they must travel by boat, only a very, very few them can attend Sunday schools. For that reaso the vacation church school is especially importan to them."

BUILDING A NEW CHURCH

Miss Estelle McIntosh, a deaconess with a ric background in rural work, tells of another kind experience:

"Bird's View is a small rural community six mil from the county seat. There are about thirty fam ilies located within a radius of ten miles. There only one church which is Methodist, but all denom nations work in its fellowship.

"The people have pride in their community, i buildings and grounds. When they came to realiz the church badly needed repair, they began at on to plan for a new building. A committee was ap pointed to raise the money for the project. Soon sufficient amount was on hand.

"The people of the community did the work. was a cooperative affair. They met and tore dow the old building. They helped in the carpenterin jobs and engaged men to finish them. Two roc masons did the rock work.

"The children were interested in the building fro the beginning. The children's rooms were re-don and a new table and chairs made for their depar ment. They love their church.

"Everyone worked and labored, giving time, mone and talents in order to have an attractive church the open country. It has brought about friendlines cooperation and a spirit of fellowship among th people. Now they can worship God in a temple mad by their own hands."

PLANNING FOR CHILDREN IN THE LOCAL CHURCH

THANKS FOR THE CHURCH [1]

For people over all the earth
Who make Thy Church, O Lord,
Who voices raise in songs of praise,
We give Thee thanks, O Lord.
—*Carolyn E. Muller*

WORKERS PLAN YEAR'S PROGRAM OF MISSIONARY EDUCATION FOR CHILDREN

Training boys and girls to live as Christian world neighbors is one of the challenging opportunities facing The Methodist Church today. As children return, therefore, from the summer vacation, and as the local church enters upon the activities of a new year, the council of children's workers in the church school will wish to meet in September or early in October to consider plans for the missionary education of its children during 1950-51.

The members of the council will find it helpful to think of the missionary units in the regular lesson materials, to make plans for the holding of additional sessions for primary and junior boys and girls, to choose the leaders, and to select the missionary materials that will be used.

The secretary of Children's Work of the Woman's Society of Christian Service is a recognized member of the council, or group of children's leaders. She can make a definite contribution to the year's plans by doing these things:

1. Reading and bringing to the attention of the council the article, "Looking Ahead in Missionary Education, 1950-51" by E. Mae Young, in *Child Guidance in Christian Living,* September, 1950.

2. Becoming familiar with and taking with her to the meeting some of the current missionary materials for use with children. They are listed on the next page of this magazine.

3. Reviewing with the council the church's plans for giving to missions on the part of children through World Service and the Children's Service Fund.

ACTIVITIES DURING THE FALL QUARTER

Teachers, who desire to help children in the church school learn to live in friendly ways with others and to have some part in the growing work of the church, will find that the fall quarter offers them many possibilities of doing so. In making plans for missionary education during the fall months, it will be well to recall these facts:

1. *No regular missionary units occur this quarter in either the Group Graded Lessons or the Closely Graded Courses.* However, the session plans of the units of study, the observance of giving to World Service, the celebration of Thanksgiving and Christmas will present opportunities for new experiences in friendship and for sharing with others in various ways.

2. *Some churches may plan for groups of children to meet in additional sessions for missionary education during the fall quarter.* If so, leaders should use the following materials:

*For Primaries: Everywhere Churches in Our Country,** by Mamie Ledbetter. 50 cents.

*For Juniors: Friends at the Crossroads,** by Carolyn Edna Muller. 50 cents.

SHARING GIFTS WITH MEMBERS OF THE WORLD FAMILY

Here are some of the ways in which children may help in the work of their church at home and abroad.

SUPPLIES FOR RURAL WORK WITH CHILDREN

For Indian children in Oklahoma, for boys and girls living in the bayou country of Louisiana, for Mexican children along the border, and for other children in rural areas:

Send gifts of $5.00 or more with which to purchase church-school supplies, pictures, books for the library, and equipment for play and recreation to these workers: Miss Evelyn Green, 900 East 6th Street, Tulsa, Oklahoma; Miss Virginia Louke, 320 West Oklahoma, Anadarko, Oklahoma; Miss Elizabeth Thompson, Centenary College, P. O. Box 4156, Shreveport, Louisiana; Miss Mae Morris, Latin-American Community Center, Box 1915, Alpine, Texas; *or* to the rural worker in your conference. The gifts may be sent as *Cash for Supply Work,* by the treasurer of the local Woman's Society of Christian Service through the regular channels of finance.

SUPPLIES FOR BOYS AND GIRLS IN JAPAN

Some children in the church may be interested in keeping in touch with friends in Japan about whom they have studied. If so, *send Supply Work gifts for use with kindergarten or older children in Japan.* For definite suggestions, consult page 24 of THE METHODIST WOMAN *for June, 1950.*

FOR CHILDREN IN ASIA AND EUROPE

Send money for food, milk, clothing, and medicine for children in Asia and Europe directly to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

[1] From *Friends at the Crossroads,* by Carolyn E. Muller. Used by permission.

* Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices: or from The Methodist Publishing House.

THE WOMAN'S SOCIETY AND CHILDREN'S WORK

SINCE the union of Methodism, the Woman's Society of Christian Service has worked with other agencies to see that all children in The Methodist Church are reached with a vital and well-planned program of missionary education. With two million boys and girls enrolled in the church school, and with leaders, including the secretaries of Children's Work, becoming more and more conscious of the importance of their task, the work goes steadily forward.

During the fall quarter, the members of the Woman's Society in the local church may continue to advance the work with children in these ways:

1. Encourage the secretary of Children's Work to enter actively into the work of the children's division of the church school, and to make regular reports to the society.

2. Invite the teachers of the church school to take part in the study course, "Toward a Christian Community." This will give them an excellent background for the teaching of the missionary units for children on "The Church in Town and Country."

3. Consult with the children's teachers in the church school as to any specific assistance that they may need at the present time.

4. Share with the church-school teachers any plans or activities in regard to the *welfare* of children, as they look forward to the Mid-Century White House Conference on Children and Youth in December.

CHILDREN'S DIVISION YEARBOOK

This year when the emphasis on the Advance for Christ and His Church is "The Church," the theme chosen for the *Yearbook* for 1950-51 is "Children, a Major Concern of the Church." There are sections pointing out the reason for concern; the children about whom we are concerned; and ways in which we may show our concern. With suggestions for each quarter, and the inclusion of timely resource materials, the *Yearbook* will serve as a helpful guide in the work of the church for children. Secretaries of Children's Work will want to have their own copies. Price, 15 cents. Order from The Methodist Publishing House.

WHEN CHILDREN GIVE, 1950-51

This attractive eight-page folder of pictures interprets to children some of the things that happen in the work of The Methodist Church in town and country when boys and girls give to missions. Each child should have his own copy. Single copies, 15 cents; in dozen lots, 7 cents each. Order from Literature Headquarters or from The Methodist Publishing House.

New Manuals for Additional Sessions

Developed around the emphasis, "The Church i Town and Country," the new ten-session missionar units for use in additional sessions for children wi be of special interest to all secretaries of Children Work and other leaders. The authors of both man uals are experienced workers with boys and girls i The Methodist Church and the teaching plans tha they suggest are practical and stimulating. Th manuals are:

Primary: Everywhere Churches in Our Countr by Mamie D. Ledbetter. Price, 50 cents.

Junior: Friends at the Crossroads, by Carolyn H Muller. Price, 50 cents.

Reading Books—Maps—Pictures

Leaders of children will find these materials inter esting and helpful as they prepare to teach th missionary units for 1950-51.

1. Materials for Children

The Three Henrys and Mrs. Hornicle, by Edith J Agnew. Primary reading book on current emphasis $1.00.

The Thirsty Village, by Dorothy Blatter, Primar reading book for use with some units on the Bible $1.00.

Esa, a Little Boy of Nazareth, by E. Mildre Nevill and Elsie Anna Wood. For younger children 50 cents.

The Busy Berrys, by Frances Dunlap Heron Junior reading book on current emphasis. $1.00.

They Live in Bible Lands, by Grace W. McGavran Junior reading book. For use with units on th Bible, when appropriate. $1.00.

Maps: Picture Map of the United States, by Jane Smalley. Large illustrated work map. 75 cents.

Outline Map of the United States. 34 x 22½ inches, 25 cents. Size 11 x 8½ inches, 25 cents pe dozen.

Picture Sets in Color. Set of eight pictures each with accompanying stories. 10 x 12 inches.

Babies Around the World. $1.00

Children at Play Around the World. $1.00

Children and Their Homes Around the World $1.00.

Children at Worship Around the World. $1.0

2. Materials for Leaders

Rural Prospect, by Mark Rich. A study of th church and the rural community. $1.00.

So Sure of Life, by Violet Wood. Story of Rober F. Thomas, missionary doctor, working from Pittma Community Center in the mountains of Tennessee $1.25.

WORLD OUTLOOK and THE METHODIST WOMAN These magazines during 1950-51 will contain articles stories, and pictures bearing on the emphasis, "Th Church in Town and Country."

All these materials may be ordered from Literature Headquarters, 4 Plum Street, Cincinnati 2, Ohio, or Distributing Offiecs.

Around the Calendar

By MAY L. TITUS and HELEN L. JOHNSON

WHAT is your MYF doing in missions this year? The commission on missions and world friendship should plan "around the calendar" so that each month youth will participate in some new activity, study, program, or project. Think over what your group did last year. Are you able to answer "yes" to these questions?

1. Do the members of your MYF know more about the missionary work of our church than they did a year ago?

2. Have they grown in an understanding of the needs of the world?

3. Are their attitudes toward peoples of other nations, races, and economic groups becoming more Christian?

4. Is every member of your MYF making a personal pledge to the Methodist Youth Fund? (And paying it?)

5. Does the term "World Service" mean more to the MYF than it did a year ago? Have they increased their giving as they increased their interest?

6. Has your youth group become a *fellowship* as it made a sacrificial effort to meet the needs of the world, remembering that the world is at your own doorstep?

The following schedule may help the commission on missions and world friendship and the secretary of Youth Work of the Woman's Society as they plan together ways to make missions mean something to youth this year:

September

1. Read through the analysis of your responsibility in "My Job in the MYF in Missions and World Friendship" (No. 2299-B).[1] Plan for specific ways of helping youth to feel their responsibility in the world Christian community.

2. Purchase new study materials on the current missionary themes, "Toward a Christian Community" and "The Near East." Free folder, *Missionary Materials for Youth*, describes these materials.[1]

3. Begin an up-to-date file of missionary articles, stories, pictures on the current missionary themes. (See *Highroad*, WORLD OUTLOOK, THE METHODIST WOMAN, *Concern*, and *Classmate*.)

4. Make plans for the girls of the Methodist Youth Fellowship to study the work of the Woman's Division of Christian Service. This may be called a World Friendship Group with regular monthly meetings or it may cover a period of weeks. Use the booklet containing programs and worship services entitled "Those Who Serve," * by Bobbye Lee Wendland. (See recent issues of THE METHODIST WOMAN for price.)

5. Use in your MYF the Attitudes Test in "Youth and Missions" [1] (35 cents). Discuss results in later meetings.

October

1. Plan for challenging ways of presenting the need for giving through the Methodist Youth Fund. Order packet of free materials from the Methodist Youth Fund, Box 871, Nashville, Tennessee.

2. Secure list of supplies (No. 2278-B) [2] to be sent to mission institutions. Plan several work parties to make some of these materials and/or a "shower" when gifts may be brought for some of the schools, hospitals, or homes.

3. Discover where your money goes through World Service offerings taken on the fourth Sunday of each month. Consult your minister and write to Youth Department for free World Service packet.

4. Begin a World Friendship library or bookshelf. Find attractive ways of presenting occasionally the story of one of the books. See *Missionary Materials for Youth* (No. 2125-B) [1] for suggestions.

5. Urge youth to participate in World-Wide Communion Sunday, October 1, and World Order Sunday, October 22.

November

1. Commission on missions and world friendship and commission on community service may work together on a Booth Festival. See *Youth and Community Service*, by George Harper (35 cents.) [3]

2. Plan to do something in your MYF for overseas relief. Send for packet of free materials on overseas relief.[2] Send money from offering taken at a sacrificial meal (or as a result of having an "unseen guest" for a month) to Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York. Talk with your minister about the entire church family having a sacrificial meal.

3. Plan to send Christmas greetings to missionaries of your church, and the missionaries and nationals whom you met at summer institutes.

4. Order packets of free materials on the missionary themes, "Toward a Christian Community" and "The Near East." [2]

5. Look ahead for the next six months to plan for the missionary units in your MYF. Send for materials, audio-visual aids, and maps to enrich your Sunday morning or evening sessions.

December

1. Talk with your minister regarding your part in a School of Missions in your church for the entire church family. The School of Missions may be held in January. The youth section of a School of Missions may use materials on one of the missionary themes. (See list of materials below.)

2. Have an "Around-the-World

[1] Order from Service Department, Box 871, Nashville, Tennessee.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

[2] Order from Youth Department, Box 871, Nashville, Tennessee.

[3] Order from The Methodist Publishing House serving your territory.

Christmas Party." Plan games, carols, stories, and food from various countries (including your own!) Close with the story, "Star of Night" from *Tales from Japan,* by Marianna Nugent. (75 cents.)*

3. Be sure that the teacher of your Sunday-school class has the book, *Once There Were Two Churches,** by Fred Wentzel and the accompanying leader's guide, *The Church and Your Community,** by Robert Tesdell. These materials will be of use as resources during the Sunday morning sessions from January 7 to March 11, for the lessons printed in *Highroad.*

4. If your MYF uses *Bible Lessons for Youth* be sure that the teacher uses the book, *Assignment: Near East,** by James Batal, and the leader's guide *The Near East—And You,** by Sarah W. McDowell. These materials may be used as resource by both teacher and youth as they study "A Look at the Middle East."

January

1. Begin planning for February 18 and 25 when your evening meeting of the MYF will be considering *MYFund at Work in the Community.* Talk with the counselor about making available Methodist Youth Fund Bulletins, making posters describing MYFund at work in definite projects.

2. Ask a few interested youth to begin a scrapbook on the Near East. Watch for articles and pictures in magazines and newspapers.

3. Plan for a series of missionary programs for all youth at a time other than Sunday morning or evening. Have four to six informal sessions that will give all youth a glimpse of some part of the world Christian community. See program guides listed below.

February

1. Observe Race Relations Day, February 18. See special issue of *Concern.*

2. Present a "snapshot" occasionally during this month and succeeding months describing one place where our money goes through the Methodist Youth Fund.

3. Urge participation in the World Day of Prayer on February 9.

March

1. Plan for a "Round-the-World Party" or progressive dinner using food from various countries. For menus and stories use the "Fun and Festival" series listed in *Missionary Materials for Youth* (No. 2125-B).[1]

2. Make a United Nations scrapbook, using articles and pictures in newspapers and magazines.

3. Participate in the Good Friday Fast. Secure packet of free materials on this observance.[2] Money may be used for relief through the Methodist Committee for Overseas Relief. Plan to present the need for overseas relief often during the year.

April

1. Plan for a dramatization of a missionary either in this country or abroad. One of the Eagle or Frontier books (15 cents each) provides good story material for informal dramatization. Secure free lists of the Eagle and Frontier Books.[2]

2. Plan for the discussion on Sunday evenings in May on "The Cross, the Crescent and the Star." (See *Highroad.*) Be sure that the commission on missions and world friendship works with the counselor on making these evenings meaningful and interesting. Use resource material listed below and the scrapbook on the Near East begun in January.

May

1. Check on all pledges to the Methodist Youth Fund. The fiscal year for the Methodist Youth Fund closes May 31.

2. Plan for a dedication service when new MYFund pledges will be made.

3. Send for free packet of MYFund materials[2] to help you plan for promotion for the next several months.

June

1. Counsel members of your Methodist Youth Fellowship attending summer assemblies or institutes about taking courses in missions and world friendship.

2. Plan opportunities in MYF morning and evening meetings to learn some of the hymns in *The Methodist Hymnal* written by persons of other countries. Learn, too, some of the hymns with world-wide implications.

July

1. Plan a world friendship evening around a campfire. Invite a missionary or guest from another country if there is one in or near your community. Use songs from "Sing It Again" * or introduce the new songbook "Lift Every Voice" (25 cents).[1] Choose songs from various countries, some familiar, some new. Use the story "Plaster for the Parsonage" from *Tales From Japan,* by Marianna Nugent (75 cents).*

2. Visit at least one of the missionary enterprises within your conference.

August

1. Plan some project for overseas relief. Send cash to Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

2. Ask youth who attended assemblies, camps, or institutes to tell about one way that world friendship was emphasized. It may have been a missionary or national guest, a sacrificial meal, a World Friendship party or MYFund at Work Around the World. Plan for ways of utilizing those ideas.

Missionary Education Movement Materials*

For Seniors and Older Youth

Once There Were Two Churches, by Fred Wentzel. Cloth $1.75, paper $1.00.

The Church and Your Community, by Robert Tesdell. Paper 50 cents.

Assignment: Near East, by James Batal. Cloth $1.75, paper $1.00.

The Near East—And You, by Sarah W. McDowell. Paper 50 cents.

Desert Doctor (Eagle Book No. 57). 15 cents.

For Intermediates

The Swinging Church Door, by Louise B. Griffiths. Paper 60 cents.

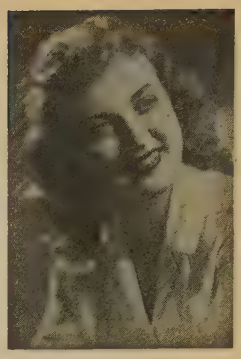
The Third Wish, by Eleanor Hull. Cloth $1.75, paper $1.00.

Pearls Are Made, by Ann M. Harrison. Cloth $1.75, paper $1.00.

Where Three Continents Meet, by Winifred Hulbert. Paper $1.00.

Our Unofficial Ambassadore

By MARGARET BRIGGS



Miss Margaret Briggs was recently appointed as Field Worker for Missionary Personnel

"If I live to be eighty, I'm going to tell a million white people what I think of them. Someday I'm going to show them that yellow people are just as good as white people." These were the words that a young Methodist student from overseas told me on one of our middle-western campuses. He is a product of Methodist missionary work. But since coming to this country he has been treated "yellow" as he terms it.

There are over 27,000 of these students from overseas. They are enrolled on nearly every campus in the United States. They go out into our towns and cities in the summertime and during vacations. Day by day they are piling up impressions of America that will someday spill out in conversation, in personal testimony in their homeland, in action for or against America, and in action for or against the Christian church. What they say about us will be the result of how we have treated them, how we have been concerned or unconcerned about these "ambassadors" in our land. There is more to this than meets the eye. These are not just ordinary students. These are not just 27,000 students in our world today who were ready for college and happened to be studying in the United States. They are hand-picked, the cream of the crop, the leaders of tomorrow's world. And someday they may have a chance "to tell white people what they think of them." It may be very good, it may be cooperative, or it may be the reaping of a bitter harvest, planted long ago in a seed of experience as a foreign student.

The Woman's Society of Christian Service is not sitting idly by, neither is the Methodist Student Movement. For in local situations on our campuses here and there we see examples of what can really be done for our students from overseas. One very fine example is the work of Dr. and Mrs. Lowell B. Hazzard at Illinois Wesleyan University. Note two things running through their work. (1) They have helped the students, no matter the race, color, or creed, to feel an accepted natural part of a Christian group. It sometimes takes much thought and planning before it seems to "just happen." And (2) this group has not been content with just international banquets and casual invitations, but has seen that friendships have been developed among the members. This is probably one of the most important things, that they are linked within a group with bonds of individual friendships.

Working with the foreign students at Illinois Wesleyan runs through their total program. The Wesley Class that meets on Sunday morning has a high percentage of the foreign students attending even though some are Hindu, some Greek Orthodox, some Moslem, and some Christian. The Hindu student is very active, and helps in the planning of Sunday-school parties, passes out cards, does promotion for it, etc. One student from overseas finding a fellowship within this group will bring his foreign student friends. For example, one student from Malaya brought another Malayan student and a student from British West Africa, that many students didn't even know were on the campus. In all, on the Illinois Wesleyan campus, there are twenty-eight foreign students and ten Hawaiian students. One of the Hawaiian students is the treasurer of the group, and remarked one day, "Here is one place where I don't feel like a foreigner. I consider myself American, but I didn't suppose anyone else did." Others tell how they must put on turbans in cities in order to be treated with any decency. And one Methodist student from overseas had to put on a turban, depicting the Moslem headdress, with a star and crescent on top, in order that he might get a hotel room and accommodations. Without the Moslem dress, he was not received. At informal tea every day at the Hazzards there are many foreign students. The day I visited, they were from every part of the world, feeling completely at home, laughing with the rest, helping with the serving.

Other results have come out of this international Christian atmosphere. When the group of fifty went to Japan there was an Illinois Wesleyan student who became a J-3. Another student responded last year and became an I-3 to India. This year not only was the first accepted L.A.-3 for the Latin American group from the Illinois Wesleyan, but there is an accepted candidate for the J-3 replacement group of twenty-five who will go this fall to Japan for three years. Every summer many of the Sunday-school class go out into summer projects. They have given for Methodist Student Fellowship Fund scholarships. These contacts have made them world-minded, giving their lives in active Christian service the world around. These are college students in a college Sunday-school class. They are proving what can be done in any such situation.

"Looking Backward, Thinking Forward"

The following has been adapted from a playlet written by Mrs. J. Paul Lamborn, secretary of Literature and Publications of Philadelphia Conference, which was presented most effectively at the Northeastern Jurisdiction School of Christian Service at Syracuse University. We recommend it for your use this anniversary year.

MRS. C. C. LONG, *Circulation Manager*

Characters:

District Secretary of Literature and Publications
Woman's Missionary Friend
Woman's Home Missions
The Missionary Record
The Methodist Woman of 1940
World Outlook of 1940
The Methodist Woman of 1950
World Outlook of 1950

Each magazine representative should be dressed in the costume of her day and carry a copy (or facsimile) of her periodical.

Setting: ***District Secretary seated at a table with reports and papers scattered over the table.***

District Secretary: Well, here I am, surrounded by reports from thirty-six societies, when I should have a report from each one of the eighty-seven societies in my district. How does one impress on the local society the need of having a secretary of Literature and Publications, no matter how small the society may be? Surely there is one officer in every society who subscribes to THE METHODIST WOMAN and WORLD OUTLOOK!

Now, here is this letter from the conference secretary of Literature and Publications telling me that the jurisdiction secretary wants us to strive toward the goal of having every officer in the local society a subscriber to THE METHODIST WOMAN and WORLD OUTLOOK, even offering a certificate of merit to that society. Also she hopes for a 33⅓ per cent increase in subscriptions from every society. That would give a wonderful impetus to our work. What a fine group of well-informed women we should have! Just think what would happen if every woman in the local society were to read THE METHODIST WOMAN and WORLD OUTLOOK. But I must send this report to the conference secretary. I wish I had a better report. I am so tired of looking at these figures and wishing for the increase. Guess I'll rest a few minutes and then maybe I'll feel more like getting at this report.

(Secretary puts head down on arms on table. She dreams.)

Woman's Missionary Friend *(enters and speaks to the sleeping secretary):* I am the *Woman's Missionary Friend.* I had an important part in promoting the foreign missionary enterprise, reaching back over a period of more than seventy-five years. Your mother would remember me. I came into your home every month, first as *The Heathen Woman's Friend.* Later my name was changed to *Woman's Missionary Friend.* I told stories of the missionaries and their work. I brought word pictures from China, Japan, Africa, India, South America, and the islands of the sea. I showed how the dollars given to foreign missions were paying dividends in transformed lives and improved health conditions where the missionaries were working. Ah! Here comes my sister!

Woman's Home Missions *(enters and speaks):* Though I am not as old as my sister, the *Friend,* I, too, had a large part in the growth of the missionary movement. I represented home mission work that was organized in 1880.

Through the years, it has had an ever-widening field of service. I told of homes for children and business girls, of schools for the disadvantaged and minority groups, of settlements and community centers in rural sections and crowded cities, of hospitals and clinics, and work in Alaska and Puerto Rico. Not only that, but both my sister and I gave methods of work and leadership pointers to officers. Now who is this?

The Missionary Record: I am *The Missionary Record.* In this district perhaps you did not know me very well, for we were just beginning to get acquainted before Unification. But I was well known in some sections, for I, too, shared in the building of a missionary-minded church. From 1885 to 1924 I spoke only to the *women* of the Methodist Protestant Church. From 1924 to 1940, I represented the Board of Missions and carried news of what that whole church was doing both at home and abroad with special emphasis, too, as you have said on departmental methods of work for women, youth, and children.

And when the new day dawned in The Methodist Church, uniting our women's work and merging the three magazines, I gave THE METHODIST WOMAN my editor, our beloved Miss Bettie S. Brittingham.

Woman's Missionary Friend: That was the best gift any magazine could make. Though of course our combined list of 80,000 subscribers was a good inheritance, too, for our successor. And here she comes with WORLD OUTLOOK. They are always together.

The Methodist Woman of 1940: It is nice meeting you here. I want to thank you for the heritage you bequeathed to me, especially you, *The Missionary Record,* for with Miss Bettie S. Brittingham as my capable editor I started in where you three left off. Challenged by the greatness of my task, I have tried to carry out the Charter written by Miss Sara Estelle Haskin: "to be a useful agent in promoting plans and methods; to generate inspiration and enthusiasm for the great missionary enterprises undertaken by this society; to help to build the educational processes for training leaders; to develop a Christian fellowship."

World Outlook of 1940: Incidentally, speaking of heritages, I

am the descendant of many publications. Numbered among my ancestors are two women's magazines, *Woman's Missionary Advocate* and *Our Homes*. These were merged in 1910 with another magazine into *The Missionary Voice*. In 1932 my name was changed to WORLD OUTLOOK. Unification did not alter my status, only broadened my outreach and constituency as the official general missionary periodical of united Methodism. I am a family magazine, the "Home Journal of Methodism" and as such I strive to show the whole missionary program of the church.

The Methodist Woman of 1940: A whole decade has gone into history since we started. Do you suppose we have been making much progress toward our goals? I wonder if THE METHODIST WOMAN or WORLD OUTLOOK for 1950 are anywhere around? 1950, are you here?

(THE METHODIST WOMAN *and* WORLD OUTLOOK *of 1950 enter, running down the aisle from the rear of the room.*)

The Methodist Woman of 1950: Hello! Here we come. We're proud to be here!

World Outlook of 1950: See our cover pages; aren't they beautiful? We have *everything!*

The Methodist Woman of 1950: But I can't give credit enough to the contributions you have made to bring us to the present time. I wish our Methodist women realized that in my pages is help for every officer in our local society. *(Turns to the mentioned pages as she speaks.)* I have articles from missionaries, both home and foreign; I have meditations and services of worship; I suggest ways of promoting our study classes; I have pages about work with youth and children; I talk through our pages to our business women; I bring all our messages from our Christian Social Relations and Local Church Activities department; I keep our subscribers up to date concerning the latest literature; I inspire young people to go into Christian service. Besides departmental material, I have ten or twelve pages in each issue for articles of general interest to every local woman. I keep every reader informed about the missionary projects of the Woman's Division, home and foreign, and thus the local woman knows where her contributions go. What magazine coming into the home would give you such a wealth of good material? We now have 200,000 subscribers.

World Outlook of 1950 *(interrupts):* Wait a minute! All the good literature isn't within your pages alone. I bring Methodist people news from all over the world; I show you beautiful pictures of the buildings and homes of our missionary projects, some sad to look at, but nevertheless showing the need; pictures and articles of the work of our Methodist Committee for Overseas Relief; I have roving reporters writing about events of religious and moral significance drawn from the news of the world. I would grace any table.

The Methodist Woman of 1940: We are grateful that we had a part in bringing you to this degree of perfection. If only we can show to the women of Methodism what a great part literature has to play in promoting the total program of the church! But we must not stay any longer. Should we wake her?

All *(in unison):* Let's wake her!

Woman's Missionary Friend: She was so troubled about her reports; about the failure of women to realize what a blessing you can be in their homes; maybe together we have given her an inspiration to go out over her district and arouse new interest in the magazines and literature.

(They crowd around the table and chant until they reach crescendo.)

THE METHODIST WOMAN and WORLD OUTLOOK!

A secretary of Literature and Publications in every society!

Every officer a subscriber!

Thirty-three and one-third per cent increase in subscriptions!

Thirty-three and one-third per cent increase in subscriptions!

(All figures vanish quickly.)

District Secretary *(wakes up, rubs her eyes, and looks around; rises and speaks):* What a wonderful dream! I feel as if I had been carried back almost a hundred years. How can I help but be inspired when I realize the wealth of knowledge and information that has been unfolded through these magazines during all these years? I must carry this inspiration until it reaches every woman of every local society.

Our magazines do have *everything,* and therefore they can give to each local woman a vision of what her every act of service and sacrifice can mean in promoting Christ's kingdom on earth.

It is *my* job to promote good literature, not only our magazines but our printed materials created in the editorial offices. *(Holds up the literature.)* We have pamphlets, study books, program and worship books, leaflets on the work of the home and foreign departments.

Since it is my job, I will endeavor by God's help to promote the use of our literature by the local woman. We can give "spiritual health" as well as "Saving Health Among All Nations" through the printed page. We CAN ADVANCE FOR CHRIST AND HIS CHURCH.

RECEIPTS FROM LITERATURE SALES

1940 .....$ 83,154.85
1949-1950 .....$374,923.91
1944-1948—Fifty million pieces of literature distributed, including THE METHODIST WOMAN Three hundred seventy-five different pieces of literature published.

THE METHODIST WOMAN
1940 ..... 83,000 subscribers
1950 .....200,000 subscribers

WILL YOUR BIRTHDAY GIFT TO *THE METHODIST WOMAN* BE A SUBSCRIPTION FOR HER TENTH BIRTHDAY?

FINANCIAL CONFERENCE

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIONS

Henrietta Gibson

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W.S.G.	Paid on Pledge 1949-50	Total Pledged 1949-50	Youth	Children	Total on Appropriations 1949-50
Central:							
Atlanta	$ 1,387.00	$ 455.00	$ 1,842.00	$ 1,842.00	$ 33.50	$ 4.00	$ 1,879.50
*Central Alabama	976.71	13.00	989.71	950.00	7.50	11.00	1,008.21
*Central West	735.50	214.50	950.00	800.00	52.63	31.50	1,034.13
Delaware	5,585.97	429.25	6,015.22	5,500.00	340.00	35.25	6,390.47
*East Tennessee	998.60	5.00	1,003.60	650.00	50.50	.....	1,054.10
Florida	330.00	20.00	350.00	350.00	5.00	5.00	360.00
*Lexington	5,359.09	486.82	5,845.91	4,500.00	201.37	48.40	6,095.68
Louisiana	1,701.18	193.00	1,894.18	2,783.00	85.20	9.00	1,988.38
Mississippi	1,697.29	155.20	1,852.49	2,000.00	24.50	11.20	1,888.19
North Carolina	1,490.00	48.00	1,538.00	1,500.00	20.00	10.00	1,568.00
Savannah	280.50	3.00	283.50	550.00	1.00	2.00	286.50
*South Carolina	2,780.00	37.00	2,817.00	2,642.00	30.50	.....	2,847.50
South Florida	325.00	10.00	335.00	325.00	5.00	.....	340.00
Southwest	234.00	11.00	245.00	600.00	26.00	19.00	290.00
*Tennessee	1,118.50	106.50	1,225.00	1,100.00	114.00	31.00	1,370.00
Texas	2,652.75	189.50	2,842.25	2,396.00	190.43	38.89	3,071.57
*Upper Mississippi	260.20	14.52	274.72	450.00	27.50	20.75	322.97
Washington	4,321.39	937.06	5,258.45	5,200.00	222.50	12.00	5,492.95
*West Texas	1,409.00	220.25	1,629.25	1,200.00	.....	20.00	1,649.25
Total	33,642.68	3,548.60	37,191.28	35,338.00	1,437.13	308.99	38,937.40
North Central:							
*Dakota	22,072.43	1,127.65	23,200.08	16,500.00	942.00	86.34	24,228.42
Detroit	104,142.46	4,773.24	108,915.70	107,000.00	4,265.04	465.95	113,646.69
Illinois	135,648.49	6,997.90	142,646.39	160,000.00	6,508.72	943.02	150,098.13
Indiana	87,865.47	7,480.04	95,345.51	85,000.00	2,715.50	1,606.61	99,667.62
Iowa-Des Moines	87,316.42	3,988.65	91,305.07	73,200.00	5,238.62	574.47	97,118.16
Michigan	74,891.25	4,639.17	79,530.42	82,919.00	3,115.02	710.22	83,355.66
Minnesota	80,010.55	4,838.46	84,849.01	80,000.00	1,555.18	900.40	87,304.59
*North Dakota	21,342.98	741.00	22,083.98	21,313.00	596.00	364.78	23,044.76
North Indiana	98,607.05	5,250.00	103,857.05	112,000.00	4,447.91	1,604.41	109,909.37
North-East Ohio	174,530.30	9,507.92	184,038.22	168,456.00	5,336.91	2,123.21	191,498.34
Northwest Indiana	42,520.74	1,780.56	44,301.30	50,565.00	1,693.84	670.64	46,665.78
North Iowa	109,180.40	4,088.59	113,268.99	112,000.00	5,377.93	783.79	119,430.71
*Ohio	203,148.43	11,601.57	214,750.00	214,700.00	9,217.49	2,662.61	226,630.10
Rock River	135,754.36	8,952.24	144,706.60	135,135.00	3,050.00	813.51	148,570.11
Southern Illinois	34,200.05	4,497.88	38,697.93	28,000.00	3,455.03	628.12	42,781.08
West Wisconsin	24,198.45	980.00	25,178.45	23,000.00	708.49	69.98	25,956.92
Wisconsin	39,466.54	1,656.09	41,122.63	39,750.00	932.85	212.05	42,267.53
Total	1,474,896.37	82,900.96	1,557,797.33	1,509,538.00	59,156.53	15,220.11	1,632,173.97
Northeastern:							
Baltimore	112,904.96	3,320.83	116,225.79	100,000.00	3,141.23	444.30	119,811.32
Central New York	49,268.41	1,694.99	50,963.40	48,000.00	1,487.94	288.41	52,739.75
Central Pennsylvania	51,059.47	1,330.46	52,389.93	54,000.00	2,245.61	337.33	54,972.87
Erie	65,049.76	1,378.09	66,427.85	65,000.00	1,780.18	568.75	68,776.78
Genesee	56,928.85	1,544.65	58,473.50	55,000.00	513.61	40.64	59,027.75
Maine	8,272.42	140.09	8,412.51	8,800.00	79.49	44.80	8,536.80
Newark	63,347.99	2,213.58	65,561.57	68,400.00	902.07	476.96	66,940.60
*New England	34,316.41	528.90	34,845.31	34,000.00	622.98	294.32	35,762.61
New England Southern	21,074.72	29.55	21,104.27	20,000.00	575.16	5.00	21,684.43
New Hampshire	6,273.77	372.00	6,645.77	6,800.00	89.00	109.81	6,844.58
*New Jersey	53,323.74	1,599.74	54,923.48	50,414.00	2,377.01	367.54	57,668.03
New York	35,607.11	2,670.19	38,277.30	34,000.00	67.07	159.66	38,504.03
New York East	49,426.78	2,831.35	52,258.13	50,770.00	675.28	100.70	53,034.11
Northern New York	23,935.69	920.09	24,855.78	26,000.00	509.87	112.33	25,477.98
Peninsula	35,928.96	147.12	36,076.08	34,000.00	483.03	220.08	36,779.19
*Philadelphia	86,938.45	5,505.58	92,444.03	68,000.00	2,587.94	1,095.64	96,127.61
Pittsburgh	103,177.75	1,887.27	105,065.02	90,000.00	5,347.57	1,122.40	111,534.99
Troy	46,888.61	1,205.48	48,094.09	51,000.00	632.05	78.32	48,804.46
West Virginia	109,249.51	6,792.10	116,041.61	106,000.00	6,811.02	500.35	123,352.98
Wyoming	47,330.58	1,175.86	48,506.44	48,000.00	1,987.50	148.28	50,642.22
Puerto Rico Provisional	.....	.....	.....	.....	.....	.....	.....
Total	1,060,303.94	37,287.92	1,097,591.86	1,018,184.00	32,915.61	6,515.62	1,137,023.09
South Central:							
Central Kansas	107,102.92	8,514.66	115,617.58	136,500.00	5,004.96	1,106.55	121,729.09
*Central Texas	54,928.69	8,880.65	63,809.34	55,000.00	2,090.19	313.93	66,213.46
*East Oklahoma	41,697.66	5,174.34	46,872.00	46,872.00	2,302.94	171.01	49,345.95
Indian Mission	780.08	.....	780.08	600.00	30.90	5.61	816.59
Kansas	61,555.19	5,021.28	66,576.47	63,000.00	2,256.25	571.25	69,403.97
*Little Rock	46,737.76	5,610.15	52,347.91	50,000.00	1,859.62	222.77	54,430.30

REPORT FOR YEAR—1949-50

AND CHURCH EXTENSION—THE METHODIST CHURCH

Treasurer

DIVISION OF TOTAL RECEIPTS

General Appropriations	Conference Work	Total on Appropriations 1949-50	Total on Appropriations 1948-49	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
$ 1,879.50		$ 1,879.50	$ 2,040.29	$ 50.82	$ 125.12		$ 4.00		$ 2,059.44
1,008.21		1,008.21	455.78	16.25	30.30		2.25		1,057.01
1,034.13		1,034.13	736.31	161.00	28.50		2.10		1,225.73
4,390.47	$ 2,000.00	6,390.47	6,127.38	175.18	212.00		15.00		6,792.65
1,054.10		1,054.10	1,247.50	113.32					1,167.42
360.00		360.00	155.00	34.00			2.00		396.00
6,095.68		6,095.68	3,006.40	338.39	412.53	$ 170.00	7.85		7,024.45
1,988.38		1,988.38	2,202.91	24.33	148.62		5.41		2,166.74
1,888.19		1,888.19	932.87	161.07	66.95		15.95		2,132.16
1,568.00		1,568.00	1,420.29	25.00			7.00		1,600.00
286.50		286.50	402.00	45.18	35.00	1.00	2.00		369.68
2,847.50		2,847.50	2,846.00	146.32	193.27		9.76		3,196.85
340.00		340.00	301.00	45.50	5.00		1.65		392.15
290.00		290.00	528.00	17.00	22.00		10.00		339.00
1,370.00		1,370.00	938.70	36.23	151.10	100.00	5.00		1,662.33
3,071.57		3,071.57	2,528.55	125.00	173.25	100.00	5.00		3,474.82
322.97		322.97	390.77	18.69	37.50	518.25	4.00		901.41
5,492.95		5,492.95	5,812.92	261.21	169.25		13.25		5,936.66
1,649.25		1,649.25	984.17	150.91	182.50		5.00		1,987.66
36,937.40	2,000.00	38,937.40	33,056.84	1,945.40	1,992.89	889.25	117.22		43,882.16
24,228.42		24,228.42	24,097.21	1,396.87	2,165.78	25.00	20.00		27,836.07
108,796.69	4,850.00	113,646.69	111,393.69	3,604.79	5,723.05	1,668.65	80.82	$100.00	124,824.00
131,498.13	18,600.00	150,098.13	145,431.10	5,213.42	11,680.89	3,451.39	91.36	100.00	170,635.19
95,802.00	3,865.62	99,667.62	96,850.45	4,253.72	5,533.40	2,627.71	73.05		112,155.50
91,310.16	5,808.00	97,118.16	89,400.65	4,532.55	4,162.95	3,367.32	97.00	500.00	109,777.98
77,225.66	6,130.00	83,355.66	76,843.24	3,191.41	4,921.49	5,862.25	63.31		97,394.12
87,304.59		87,304.59	79,012.34	3,476.34	6,049.41	4,518.92	59.22	13.00	101,421.48
23,044.76		23,044.76	19,402.94	1,085.56	1,109.10	113.00	14.70		25,367.12
103,909.37	6,000.00	109,909.37	110,505.77	4,340.06	5,793.56	408.00	62.70	8.75	120,522.44
180,581.68	10,916.66	191,498.34	200,974.43	6,067.39	5,751.57	198.00	114.81		203,630.11
46,665.78		46,665.78	51,325.55	2,077.79	2,103.73	550.00	46.20		51,443.50
115,784.71	3,646.00	119,430.71	114,173.80	6,040.33	10,390.36	1,694.33	90.86	10,036.43	147,683.02
202,830.10	23,800.00	226,630.10	226,054.92	7,937.39	16,490.76	12,172.00	160.00	465.00	263,855.25
140,710.11	7,860.00	148,570.11	142,861.18	2,935.12	3,602.52	3,192.36	152.30	2,015.00	160,467.41
40,781.08	2,000.00	42,781.08	44,257.52	3,114.78	3,229.57	2,251.96	25.00	10.00	51,412.39
24,356.92	1,600.00	25,956.92	25,167.22	1,423.36	1,267.84	1,630.34	27.50	1,158.05	31,464.01
42,267.53		42,267.53	40,592.21	1,772.65	1,195.42	550.00	33.97		45,819.57
1,537,097.69	95,076.28	1,632,173.97	1,598,344.22	62,463.53	91,171.40	44,281.23	1,212.80	14,406.23	1,845,709.16
105,770.80	14,040.52	119,811.32	116,275.55	5,455.07	5,237.71	413.75	68.80	15.00	131,001.65
52,239.75	500.00	52,739.75	49,344.25	1,346.81	2,018.15	1,905.00	40.00	100.00	58,149.71
48,472.87	6,500.00	54,972.87	47,939.73	1,727.61	1,504.83	170.00	71.72	99.00	58,546.03
63,776.78	5,000.00	68,776.78	59,213.99	3,211.39	7,445.38	1,586.00	43.95		81,063.50
54,427.75	4,600.00	59,027.75	62,014.44	1,883.80	2,815.18	1,814.30	39.26	91.00	65,671.29
8,036.80	500.00	8,536.80	8,066.71	515.51	243.75	20.00			9,316.06
61,540.60	5,400.00	66,940.60	61,702.82	1,998.99	1,279.71	554.75	40.00	554.00	71,368.05
25,762.61	10,000.00	35,762.61	32,339.04	490.14	1,983.79	2,415.16	32.46		40,684.16
18,684.43	3,000.00	21,684.43	24,926.62	397.07	744.45	25.00	17.00		22,867.95
6,844.58		6,844.58	7,499.44	248.15	229.75		8.99		7,331.47
52,668.04	4,999.99	57,668.03	44,735.79	1,457.42	1,294.39	35.00	42.62		60,497.46
38,504.03		38,504.03	37,785.24	1,034.27	1,115.05	319.76	27.45		41,000.56
49,034.11	4,000.00	53,034.11	53,485.74	1,837.41	2,504.42	127.24	40.00		57,543.18
25,477.98		25,477.98	23,561.35	1,420.34	715.87	303.90			27,918.09
31,179.19	5,600.00	36,779.19	33,181.71	2,092.89	2,280.36	869.00	48.09		42,069.53
83,127.61	13,000.00	96,127.61	79,473.14	3,388.08	3,742.31	1,917.25	56.46		105,231.71
93,534.99	18,000.00	111,534.99	105,750.05	4,278.72	6,208.53	1,563.50	33.38	229.49	123,848.61
48,804.46		48,804.46	43,431.82	1,258.61	1,255.76	458.70	67.00	45.00	51,889.53
112,752.98	10,600.00	123,352.98	129,713.38	10,330.56	11,967.95	150.00	77.97		145,879.46
45,442.22	5,200.00	50,642.22	39,506.15	1,413.62	2,142.00	566.20	40.55	45.00	54,849.59
1,026,082.58	110,940.51	1,137,023.09	1,059,946.96	45,786.46	56,729.34	15,214.51	795.70	1,178.49	1,256,727.59
120,104.09	1,625.00	121,729.09	121,364.26	5,506.42	7,731.54	2,364.70	75.69		137,407.44
66,213.46		66,213.46	75,843.69	6,640.06	5,669.14	95.11	28.39	10.00	78,656.16
49,345.95		49,345.95	50,925.10	4,024.53	3,572.22		26.75		56,969.45
816.59		816.59	481.25	113.75	9.05		2.02		941.41
62,803.97	6,600.00	69,403.97	71,460.17	2,954.05	4,610.39	511.15	58.60		77,538.16
54,180.30	250.00	54,430.30	57,423.57	3,531.30	3,118.67	503.99	27.31	9.00	61,620.57

FINANCIAL CONFERENC

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSION

Henrietta Gibso

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W.S.G.	Paid on Pledge 1949-50	Total Pledged 1949-50	Youth	Children	Total on Appropriation 1949-50
South Central (Continued):							
Louisiana	$ 65,337.84	$ 8,476.04	$ 73,813.88	$ 70,000.00	$ 2,825.29	$ 276.66	$ 76,915.8
Missouri	29,577.50	1,073.29	30,650.79	26,500.00	689.07	180.34	31,520.2
*Nebraska	94,868.68	5,947.71	100,816.39	100,000.00	1,796.50	640.25	103,253.1
*New Mexico	15,476.11	2,433.82	17,909.93	15,000.00	1,112.70	23.34	19,045.9
*North Arkansas	31,684.67	6,644.60	38,329.27	39,000.00	842.24	102.33	39,273.8
*North Texas	59,052.45	5,125.00	64,177.45	50,000.00	1,250.00	150.00	65,577.4
*Northwest Texas	52,839.48	5,293.57	58,133.05	35,000.00	3,449.51	151.43	61,733.9
*St. Louis	49,158.99	5,376.35	54,535.34	50,000.00	804.03	430.31	55,769.6
*Rio Grande	822.66		822.66	667.00	110.35	23.84	956.8
Southwest Missouri	51,145.86	5,330.62	56,476.48	56,779.00	1,462.78	397.06	58,336.3
*Southwest Texas	64,594.80	6,867.57	71,462.37	44,000.00	3,757.86	396.24	75,616.4
*Texas	94,588.50	9,722.84	104,311.34	88,000.00	2,366.33	800.85	107,478.5
*West Oklahoma	55,998.66	6,814.71	62,813.37	64,000.00	2,455.62	234.01	65,503.0
Total	977,948.50	102,307.20	1,080,255.70	990,918.00	36,467.14	6,197.78	1,122,920.6
Southeastern:							
*Alabama	59,382.68	5,417.60	64,800.28	65,000.00	1,546.26	331.71	66,678.2
Cuba Mission							
Florida	78,890.97	7,655.33	86,546.30	85,000.00	4,568.15	380.74	91,495.1
Holston	48,463.89	9,562.11	58,026.00	55,000.00	5,000.62	275.38	63,302.0
Kentucky	37,750.30	4,941.03	42,691.33	42,000.00	1,748.80	330.19	44,770.3
Louisville	35,357.75	4,667.25	40,025.00	40,000.00	1,802.09	334.81	42,161.9
*Memphis	54,189.26	9,184.15	63,373.41	50,000.00	1,574.19	246.01	65,193.6
Mississippi	41,337.02	8,662.98	50,000.00	42,000.00	4,819.10	160.80	54,979.9
North Alabama	74,016.00	9,120.04	83,136.04	67,500.00	4,098.69	285.94	87,520.6
North Carolina	84,722.13	10,525.44	95,247.57	80,000.00	3,345.71	702.79	99,296.0
*North Georgia	88,359.57	17,652.93	106,012.50	100,000.00	2,864.14	782.70	109,659.3
North Mississippi	32,289.40	4,725.65	37,015.05	31,000.00	2,391.12	81.15	39,487.3
South Carolina	91,419.32	8,530.68	99,950.00	90,000.00	4,056.59	399.32	104,405.9
South Georgia	81,677.96	7,354.97	89,032.93	70,000.00	2,120.94	425.16	91,579.0
Tennessee	49,015.50	7,269.86	56,285.36	55,000.00	1,717.93	242.69	58,245.9
*Virginia	158,862.09	11,911.81	170,773.90	120,000.00	8,186.55	562.55	179,523.0
Western North Carolina	85,417.36	13,580.90	98,998.26	80,000.00	4,183.48	318.35	103,500.0
Total	1,101,151.20	140,762.73	1,241,913.93	1,072,500.00	54,024.36	5,860.29	1,301,798.5
Western:							
Alaska Mission	600.42		600.42				600.4
*California Oriental Mission	200.00		200.00	135.00			200.0
California-Nevada	66,685.82	4,035.03	70,720.85	68,000.00	1,665.59	448.68	72,835.1
Colorado	35,403.15	3,516.80	38,919.95	27,000.00	372.67	406.73	39,699.3
Hawaii Mission	1,599.92	40.87	1,640.79	2,000.00	129.32		1,770.1
Idaho	11,555.28	660.69	12,215.97	13,000.00	259.00	28.29	12,503.2
Japanese Provisional							
*Latin American Provisional	135.00		135.00	135.00	6.33		141.3
*Montana	13,932.75	1,052.25	14,985.00	13,500.00	194.80	118.47	15,298.2
Oregon	29,413.17	1,247.95	30,661.12	35,000.00	1,079.05	164.30	31,904.4
Pacific Northwest	46,052.55	2,405.08	48,457.63	50,000.00	1,509.39	242.23	50,209.2
Southern California-Arizona	181,457.73	8,591.44	190,049.17	190,000.00	4,368.80	1,177.45	195,595.4
Wyoming State	5,415.64	314.36	5,730.00	5,730.00	97.59	73.30	5,900.8
Total	392,451.43	21,864.47	414,315.90	404,500.00	9,682.54	2,659.45	426,657.8
Total from Conferences	5,040,394.12	388,671.88	5,429,066.00	5,030,978.00	193,683.31	36,762.24	5,659,511.5
Other Income for Appropriations:							
Deaconess Pensions							
Enrolled Missionary Pension Fund							
Missionary and Deaconess Temporary Disability Fund							
Interest Income Allocated from Endowments and Restricted Funds							
Miscellaneous and Gifts for Appropriations							
Student Fund							
Youth Work							
Grand Total	$5,040,394.12	$388,671.88	$5,429,066.00	$5,030,978.00	$193,683.31	$36,762.24	$5,659,511.5

*Indicates that the 4th Advance goal of ⅓ increase over 1947 giving on Appropriations during the first 2 years of the quadrennium has been met.

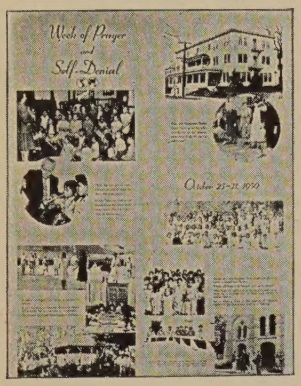
EPORT FOR YEAR—1949-50

D CHURCH EXTENSION—THE METHODIST CHURCH
easurer

DIVISION OF TOTAL RECEIPTS

General ppropriations	Conference Work	Total on Appropriations 1949-50	Total on Appropriations 1948-49	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
76,915.83		$ 76,915.83	$ 78,912.58	$ 6,622.76	$ 9,188.09	$ 3,345.00	$ 28.86		$ 96,100.54
31,520.20		31,520.20	20,062.31	2,768.43	2,492.68	1,638.02	37.30		38,456.53
99,053.14	$ 4,200.00	103,253.14	83,553.86	3,757.05	5,693.79	2,575.91	75.35		115,355.24
19,045.97		19,045.97	15,087.66	3,071.04	2,730.07	146.00	13.96		25,007.04
39,023.84	250.00	39,273.84	35,654.99	4,078.56	3,287.50	583.53	30.50	$ 30.50	47,284.43
65,577.45		65,577.45	71,533.00	8,089.18	2,436.22	1,500.00	33.00		77,635.85
61,733.99		61,733.99	54,099.64	7,960.58	8,222.83	1,002.50	24.99	23.85	78,968.74
55,769.68		55,769.68	54,666.02	4,037.27	8,280.70	88.05	27.60	20.00	68,223.30
956.85		956.85	952.95	417.63					1,374.48
58,336.32		58,336.32	61,800.14	4,578.17	3,778.19	1,191.53	33.29	115.65	68,033.15
75,616.47		75,616.47	71,862.55	8,827.71	8,865.36	890.00	35.96		94,235.50
107,478.52		107,478.52	112,693.93	9,152.23	12,863.81	40.00	49.06		129,583.62
65,503.00		65,503.00	60,918.21	5,070.14	6,092.42	2,714.80	35.23	60.00	79,475.59
1,109,995.62	12,925.00	1,122,920.62	1,099,295.88	91,200.86	98,642.67	19,190.29	643.86	269.00	1,332,867.30
66,678.25		66,678.25	75,096.65	8,788.84	4,646.88	200.00	30.41		80,344.38
				177.78		79.78			257.56
91,495.19		91,495.19	110,288.68	9,206.66	16,907.77	38,705.99	64.30	100.00	156,479.91
63,302.00		63,302.00	64,422.41	16,087.54	7,326.04	12,757.20	55.40	350.00	99,878.18
44,770.32		44,770.32	40,470.08	5,406.48	4,722.78	635.30	27.45		55,562.33
42,161.90		42,161.90	48,021.43	5,510.61	3,075.64	378.36	44.05	79.00	51,249.56
65,193.61		65,193.61	59,622.76	10,712.30	4,342.50	546.03			80,794.44
54,979.90		54,979.90	56,496.87	8,058.83	5,225.10	2,100.00	30.00	37.00	70,430.83
87,520.67		87,520.67	88,479.29	7,306.92	5,875.11				100,702.70
99,296.07		99,296.07	102,592.46	10,912.57	8,540.78	466.45	63.34	234.25	119,513.46
109,659.34		109,659.34	99,522.28	9,041.60	9,440.43	3,247.48			131,388.85
39,487.32		39,487.32	41,218.26	5,818.95	5,180.97	92.50	22.73		50,602.47
104,405.91		104,405.91	102,646.56	10,716.16	8,591.82	1,561.91			125,275.80
91,579.03		91,579.03	100,902.44	9,246.08	8,343.79	7,589.95			116,758.85
49,845.98	8,400.00	58,245.98	65,547.52	5,727.86	4,140.23	165.00	31.15		68,310.22
179,523.00		179,523.00	158,191.29	19,111.75	6,456.58	7,355.00			212,446.33
103,500.09		103,500.09	110,801.18	10,621.19	15,163.89	15,310.00	71.48		144,666.65
1,293,398.58	8,400.00	1,301,798.58	1,324,320.16	152,452.12	117,980.31	91,190.95	440.31	800.25	1,664,662.52
600.42		600.42	478.58	174.72			1.00		776.14
200.00		200.00	100.00						200.00
71,635.12	1,200.00	72,835.12	65,384.89	3,793.09	4,205.16	2,828.92	48.29	100.00	83,810.58
35,499.35	4,200.00	39,699.35	41,354.27	2,094.76	3,130.59	1,222.36	61.30		46,208.36
1,770.11		1,770.11	1,442.50	141.31		85.00			1,996.42
12,503.26		12,503.26	13,468.74	669.83	947.07	45.20	10.00		14,175.36
			27.65						
141.33		141.33	25.00	51.35					192.68
14,548.27	750.00	15,298.27	10,675.69	667.68	1,328.83	125.00	13.95		17,433.73
30,904.47	1,000.00	31,904.47	34,641.33	1,686.77	2,816.83	1,633.50	23.33		38,064.90
47,459.25	2,750.00	50,209.25	50,556.35	2,636.05	4,556.47	4,975.10	38.54	301.69	62,717.10
165,795.42	29,800.00	195,595.42	162,177.87	6,098.05	15,564.61	36,289.33	82.00		253,629.41
5,900.89		5,900.89	5,850.00	313.49	344.32		5.00		6,563.70
386,957.89	39,700.00	426,657.89	386,182.87	18,327.10	32,893.88	47,204.41	283.41	401.69	525,768.38
5,390,469.76	269,041.79	5,659,511.55	5,501,146.93	372,175.47	399,410.49	217,970.64	3,493.30	17,055.66	6,669,617.11
53,140.14		53,140.14	51,660.19						53,140.14
905.21		905.21	584.26						905.21
2,580.00		2,580.00	2,250.05						2,580.00
12,411.90		12,411.90	15,790.33						12,411.90
8,909.72		8,909.72	7,682.09						8,909.72
2,690.57		2,690.57	1,127.04						2,690.57
58.22		58.22	47.75						58.22
80,695.76		80,695.76	79,141.71						
$5,471,165.52	$269,041.79	$5,740,207.31	$5,580,288.64	$372,175.47	$399,410.49	$217,970.64	$3,493.30	$17,055.66	$6,750,312.87

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1950

Poster. 5 cents.

Gift Envelope. Free.

Leaders' Handbook. Contains full particulars regarding observance of the Week of Prayer and Self-Denial and information on the objects of prayer and recipients of the gifts. 10 cents; 3 for 25 cents.

Worship Service for the Program Meeting, "Let Earth to Heaven Draw Near." 2 cents; 25 for 35 cents.

Meditation and Plans for the Quiet Day, "Looking Unto Jesus." This booklet contains the complete service for the Quiet Day. 10 cents; 15 for $1.00.

Order of Worship for the Quiet Day, "Looking Unto Jesus." Each person should be given a copy to use during the service. 3 cents; 25 for 60 cents.

Prayer Card. 2 cents; 75 for $1.00.

Orders for the above literature must be in our offices by October 13.

APPROVED STUDIES 1950-51

Theme: The Near East

Near East Panorama. By Glora M. Wysner. $1.00.

Guide on the Near East for Leaders of Adult Groups. By Helen E. Baker. 35 cents.

Supplementary Material:

A Challenge to Faith. By Marvin Keislar and Mary Lawson. 20 cents.

Theme: Toward a Christian Community

Rural Prospect. By Mark Rich. $1.00.

Guide on Toward a Christian Community for Leaders of Adult Groups. By Oscie Sanders and Leslie Sayre. 35 cents.

Supplementary Material:

In Town and Country. By Noreen Dunn Tatum. 45 cents.

Theme: A Christian's Vocation

The Christian's Vocation. By G. Bromley Oxnam. 60 cents.

Suggestions for the Study of The Christian's Vocation. 15 cents.

Theme: Corporate Worship

We Seek Him Together. By Maude White Hardie. 60 cents.

A Guide to We Seek Him Together. By Marie Cole Powell. 15 cents.

Supplementary Material:

In Spirit and In Truth. By Hazel Brownson. 45 cents.

The Church's Study Course

The Methodists of the World. By Bishop Ivan Lee Holt. 50 cents.

YOUTH PROGRAM

September, 1950, through August, 1951

Those Who Serve. Twelve programs and worship services for a World Friendship Group of Girls. 65 cents.

PROGRAM FOR ADULTS

September, 1950, through August, 1951

Thy Saving Health Among All Nations

For Woman's Societies and Wesleyan Service Guilds

The packet contains ***Program Material*** and ***Worship Booklet.*** 60 cents.

Program Material. 50 cents, 3 for $1.25.

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